

VOL XX

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CHRISTIAN CENTURY

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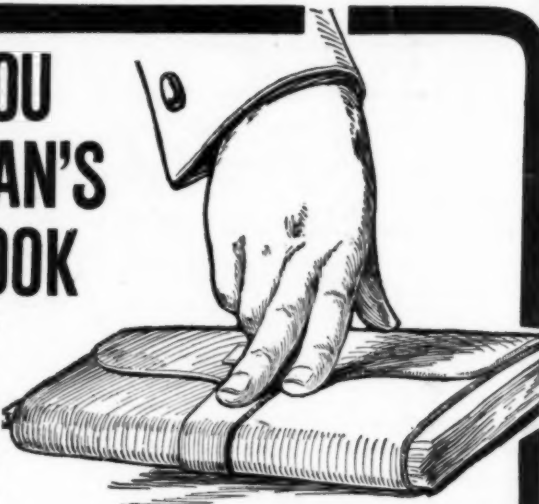
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The Christian Century

Volume XX

CHICAGO, ILL., SEPTEMBER 24, 1903

Number 39

EDITORIAL

SHOULD A PREACHER BE A PROMOTER.

TO BE an ambassador on Christ's behalf is a noble calling. There is no vocation superior to preaching the Word of God. The pulpit is a throne of influence and pastoral duties give the preacher unusual personal power over his trusting people. In the commercial world the promotion of any legitimate business enterprise is properly held in high esteem. Most of our captains of industry are promoters. The honest promoter should be as trustworthy as the faithful pastor. Let us keep the plans of the promoter and the preaching and praying of the pastor distinct in our thinking, while we raise the following question for the consideration of our readers, viz: "Should the preacher be a promoter?" One of the noblest Christian business men in our brotherhood recently remarked to the writer that, in his judgment, even the unfair and reactionary methods of one of our leading journals was not so dark a cloud upon the horizon of our future as the speculative spirit which turned so many of our preachers into promoters." This successful but generous Christian business man considers the "get-rich-quick" fever incompatible with the preaching of the gospel "in demonstration of the spirit and of power." The position of the Christian Century upon the vocation of the preacher is well known to our readers. We are confident that the great majority—the overwhelming majority of our preachers—know little and care less about speculative investments. We have sounded a note of warning not because so many of our preachers are becoming promoters, but because the principle involved is a vital one. No preacher should use his personal influence as a preacher to promote the sale of speculative stocks. Some months ago one of our Chicago preachers who won our hearts by his heroic efforts at the beginning of his ministry left us injured far more by the fact that he subordinated his preaching to his promoting than by the fact that the church friends who trusted his stock judgment lost money. Many of our hard working, faithful preachers have recently received a circular letter signed by a Chicago preacher-promoter, which reads as follows:

"My Dear Brother: I know what it is to be hard up. But two years ago I made up my mind that there is no virtue in being poor and started in to make some money on broad lines. *God is giving me success.* * * * I want to share my good fortune with my brother ministers of all denominations, and hence this letter. I am president of a granite company; president of mining company; president of a book company; and president of a ——— company just organized. * * * *I think more of my stock in this new company than I do of all my other stocks combined.*" etc. The Christian Century declines to express any judgment as to the value of the stock in this two million dollar enterprise. The stock which the prospectus says many preachers are buying at 20 cents on the dollar may be more valuable than the stock in all the other companies mentioned. We have no contention with our friend on this point. That is a matter between him and the ministers who buy his various stocks. We do contend, however, that no preacher should use his religious influence to promote speculative stocks. Among many reasons we mention two for maintaining that the preacher should preach the Word and leave

the promoter to sell his stock. First, no preacher can subordinate preaching to his promoting without loss of spiritual power. Second, the mistaken judgment of the preacher as a promoter destroys public confidence in the preacher as a preacher. The loss of money by widows and church members not able to lose it is bad enough. The loss of faith in man and God through loss of faith in the preacher is far more deplorable. We are not raising the question of the honesty of the preacher who becomes a promoter of speculative investments. The Christian Century believes in genuine business enterprise, but also believes in the sacredness of the vocation of preaching.

TYPES OF HERESY.

HERESY is such a departure from an accepted standard of teaching as issues in injury to the cause of Christ and division among its adherents. This idea of division was the earliest content of the word as employed in the New Testament, though it is only one of its remoter implications in later usage. The primary emphasis to-day is laid upon variation from accepted beliefs. The free use of the term heresy in current religious discussion is, however, largely due to personal standards of judgments which are often substituted for any recognized and generally accepted interpretation of the Christian faith. The danger of erecting these personal and subjective opinions into judgments of others and tests of orthodoxy is apparent, and an overstatement of the evils resulting from such procedure would be difficult to make.

* * *

Yet it ought to be understood that there may be serious and dangerous departures from sound teaching on the part of men who are earnest in their efforts to know and teach the truth, and that such erroneous teachings may result in divisions in the church. Such has been the record of Christian history. Men have arisen to state and defend views regarding the character of God, the person of Christ, the nature of redemption or the nature of the Christian life, which, upon investigation, were found to depart radically from the teachings of the Holy Scriptures and to result in confusion and division. The motives of such men were frequently beyond suspicion. They were not self-seeking factionists, but seekers after truth, whose ability to discern the facts of the Christian revelation were insufficient to save them from error.

* * *

Such heresy is always unfortunate, because any disagreement and division among the people of God tends to hinder the progress of the Gospel. Nevertheless, the means of correction are abundant. The church is always active in the investigation of the Scriptures, and no heresy can permanently maintain itself. It is always essential that there should be some truth at the root of a growth of this kind in order that it should survive. Even then the separatist character of the movement is likely to be transient. The truth is absorbed by the universal church and the error passes away. The Bible is abundantly able to take care of itself. The gospel can never seriously suffer from misinterpretation as long as the Spirit of Christ is leading his people into the truth. The teacher of a false doctrine or a partial view of Christianity may gain a present leadership in the church, but his occupation is soon gone and his following dispersed.

* * *

A second form of heresy more dangerous than that of false teaching is in the domain of conduct. A man may be

perfectly correct in his views of Christian truths, but a heretic in behavior and correspondingly more dangerous. The church need fear little from the heresy of erroneous belief as compared with the heresy of unchristian, immoral, dishonest and dishonorable conduct. This is the danger which the church faces more frequently in our day. Men who profess to be Christians and whose creed is sound at every point, but whose life is a denial of the power of Christ to transform character, are a standing reproach to the church. From such heresy we may well pray for deliverance, and against its appearance we cannot be too cautious. The world is quick to see the inconsistencies in the lives of church members, and no apologetic can avail against the argument of unchristian behavior.

* * *

Yet there is a form of heresy more subtle and dangerous than either of these. It is the heresy of spirit, which may consist with perfect orthodoxy of belief and correctness of conduct. There are sometimes found in the church men whose opinions as tested by the teachings of the Holy Scriptures are beyond criticism, and whose behavior is not inconsistent with the principles of sound morals and the practice of the Christian life, but whose spirit is so foreign to that of the Master that their power for evil is greater than if they were openly defiant of the truths of the faith or of the obligation of morality. To this class belonged the Pharisees of Jesus' day. Men of highly orthodox opinions were they, the expounders and defenders of accepted truth, and patterns of propriety as judged by the legal standards of their time. Yet they were the objects of our Lord's severest denunciation because they were heretics in spirit, cherishing pride, arrogance and all unloveliness of temper. The Pharisee is not extinct at the present time, and the heresy of spirit, which was characteristic of his class in Jesus' day, still manifests itself at times. In comparison with this sin of an un-Christ-like spirit, an unbrotherly judgment, a detracting utterance, a desire for leadership which sacrifices the causes of Christ, a craving for chief seats in the synagogue and uppermost places at religious feasts, any departures from correctness of doctrinal belief or from the recognized standard of Christian conduct are of minor significance; for such sins as these are easily observed and have their reward of popular condemnation. But the Pharisaic spirit is a pit into which the unwary may fall and which conceals itself under the covering of piety and zeal. The Christian may well exercise constant watchfulness lest he depart from the truth of the Holy Scriptures, and thus mislead himself or others. He should watch his conduct lest by his sins he cause scandal to the church of Christ. But, most of all, should he guard himself from that worst form of heresy, the heresy of spirit, which is the most insidious and dangerous of all.

CHRONICLER'S DESK.


LIFE, according to the Christian view, is opportunity, and in the first place it is opportunity to acquire knowledge. Man is here to learn all he can about himself and the universe in which he lives. Ignorance is sin, and in the twentieth century it is the unpardonable sin. Ignorance stops growth and stunts development and must itself be stopped and stunted. An ignoramus amongst the young men and women of our day, if not a mollusk, is a monstrosity. He or she is a belated specimen that it would puzzle a naturalist to classify. No age has equaled ours in its facilities for the acquisition of knowledge. Plato rejoiced that he was human and not a beast, male and not a female, Greek and not a Barbarian, and a citizen of Athens in the time of Socrates. But what was all that to being an American citizen of Anglo-Saxon blood, of the Christian church, in the glorious twentieth century of the Christian era? Better fifty years a common man in the United States than a hundred years of Plato's genius in the Athens of the time of Socrates! Where with our graded schools, seminaries, academies, colleges, universities, the printing press pouring out an incessant stream of literature discussing all kinds of questions and making

all kinds of knowledge available, there is no excuse for a lack of either education or information. Knowledge is in the air, and if a man cannot take it in through his brain the porosity of his skin should do duty as a useful absorbant. If he has no head his hide may stand in as a substitute. Ignorance, we repeat, is the unpardonable sin of the twentieth century, for if a man does not *know* he cannot *grow*.

Life, according to this modern interpretation, is an opportunity not only to acquire knowledge, but to *build character*. In fact, the end and purpose of education, religion, civilization, life itself, is the evolution of manhood, the perfection of character. All of the cosmic processes culminate in character. It is the only salvation worth having or to be had. It is the greatest thing in the world, the basis of everything, and the end for which all other things were made, the far-off divine event to which the whole creation moves is the ideal brought down to the real in human life. If you were endowed with the genius of Homer, the wisdom of Solomon, the wealth of Croesus, the learning of all the schools and the fabled years of the wandering Jew, and had not character it would profit you nothing. Your life would be a failure at the one point where failure would be hopeless and incalculable. Knowledge without character would make a Job's Satan or a Goethe's Mephistopheles, only the two combined could make a Christ or a Christian. The greatest passage in all literature is this short one in the margin of the book of Ecclesiastes: "God hath put eternity into the heart of man." If we fail to recognize this and to build upon it, the pessimistic philosophy of life will best fit into the facts of our history. Life, according to this Christ conception that the modern mind has learned from the Master, is not only an opportunity to acquire knowledge as a means of growth, and to develop manhood as the end of growth; it is an opportunity to render service as the supreme mission of the growing man. It was a saying of Carlyle that "hell shudders when a thinking man is born." But hell is not so easily given to "shudders," for hell must be perfectly aware by this time that thinking men can easily be tempted to devote all their thoughts to matters and problems which in their solution will be no menace to her own authority. When educated and thoughtful young men and women go out from our colleges whose thoughts and aims are consecrated to the highest ends of existence, hell may wisely take to shuddering, for there is no influence so destructive to the powers of darkness, or so potent in the extension of the kingdom of God. Inspired personality is the great power of the world, and one educated man or woman, if their moral culture equals their intelligence, or their faith matches their learning, can redeem a whole community from the animalism and sordidness that ends in death. Hitch your chariot to a star, young man, young woman, for Emerson only means by that poetic phrase, aim high, let your ideals be great and lofty, and then when you lift yourself higher you will lift others with you. The hero of one of Ibsen's plays concludes: "The requirements of this life are hopelessly irreconcilable with high faith and lofty principle, and man must choose between being sordidly practical and nobly fanatical." We do not believe that that is necessarily true. There is no real requirement of this life hopelessly at variance with high faith and lofty principle, nor is the choice between the devil and the deep blue sea of the sordidly practical and the nobly fanatical. There is, however, a great choice that comes to every young person, between the sordidly animal and the nobly moral, the initial step into the temple of opportunity, and all education worthy of the name helps them to make this choice aright. When the choice is made for the "nobly fanatical," according to Ibsen's hero, or the divinely spiritual, according to Jesus Christ, that is the election of grace, and it is the elect men and women who are to save the world from the sordid in the practical and the fanatical in the noble. Sir Joshua Reynolds once examined a painting, and at the end of his scrutiny, said significantly, "It wants that," "That" meant everything. It wanted life, soul, quality, potency, all. The true manhood is "that"—if you lack goodness and soundness of character, you lack everything essential to manliness, and to redeeming influence on others. The only way

to do good is to be good. You must kindle a fire in your own soul before you can kindle a fire in the souls of others. The responsibility and mission of the true man and the true woman is to make the world a better place to live through and to work out a destiny in than they found it. A man's life consisteth not in the abundance of the things he possesses, but it does consist in what he *is* and *does* and may *become*.

THE VISITOR.

UR stay in Venice was just long enough to give us a faint idea of what we were missing in having to leave so soon. In one other regard it was unfortunate also, and that was that it fell within the late Lenten period, when many of the altar pieces by celebrated masters were draped, only to be unveiled again at Easter. Thus at the Church of Santa Maria Formosa we had hoped to see the St. Barbara, by Palma Vecchio, whose romantic story is familiar to students of art. But we found a service in progress, with a sermon by a priest from Milan. Our guide assured us that it would soon be over, when we could get the sacristan to draw the curtain for us. But the preacher's time limit exceeded ours, and we had to leave; not, however till Muckley, with that fine impertinence so characteristic of a secretary, pulled out the corner of the curtain and "swiped a look" at the painting. Of course, the rest of us stood back modestly with downcast and averted eyes, in strict conformity with the proprieties of the place. It was with the greatest regret that our guide saw us determined to leave before the protracted meeting was over. He evidently anticipated the extra lira he would get for unveiling the picture. Another guide, the one we had in St. Mark's, afforded us no end of amusement by his animated and gesticulative description of the beauties of the place. His oft-repeated "Have a look here," reminded us of the Midway at the Pan-American. He would seize one of the members of the party and rush him violently a few feet to the side and, pointing up to some fine bit of fresco, cry out, "Have a look from this side." At the Church of St. John and St. Paul, that splendid edifice in which many of the doges were buried, the local guide took us about with the same air of animated interest, pouring out at the same time a perfect Niagara of poor English and picturesque Italian, interspersed with frequent gestures toward the Baedeker one of us had in hand, whose confirmation he claimed for his statements by repeating "Book mensh." We were glad to know that even one-fourth of his voluminous narrative was worthy of "mention" in our red handbook.

* * *

But our last ride on the Grand Canal came all too soon, and we were helped out of the gondolas by the importunate hook-men at the station. The porter of our hotel went with us and gave us a parting assurance that he had telegraphed his friend the porter of the Croce d'Oro at Padua to be on the lookout for us. We were soon on the way across the viaduct that connects Venice with Mestre across the lagune, and after a two hours' run through the territory of the old Italian province of Venecia we reached Padua at 5:15 p. m. Our porter was waiting for us with the manner of a high official, and took us in hand at once. He wanted all our baggage, and even reached for the kodaks and the ladies' girdle bags. We declined to take the hotel 'bus and preferred to carry such light baggage as we needed, leaving the rest at the station. Under the pilotage of our porter we made our way through the Barriera Mazzini, which answers for a city gate, into the tower. One will not travel long in Italy without discovering that it is a poor city indeed which does not commemorate in some manner one or all of the immortal quartette who brought about the reorganization of Italy in the second and third quarters of the last century—Garibaldi, Mazzini, Cavour and Victor Emmanuel II. Generally the king has a statue, the soldier a street, the statesman a piazza or square and the revolutionary writer a corso or bridge dedicated to him. The assignment may be different, but the principle is the same. Here in Padua we found a Via Garibaldi, a Piazza Cavour and not

less than three public places—a street, a square and a barrier—named after the king, in addition to the Mazzini gate already mentioned. Not only so, but noted dates of the revolution have public recognition. Thus one finds here a Via Otto, Febbraio (February 8th St.) and a Via 20 Settembre.

* * *

We had a walk of more than a mile along a winding street, or rather series of streets, for it appears to be the custom to apply any one name to but a small portion of a street. The one long, narrow road we traversed to the hotel was successively the Via Garibaldi, the Via 8 Febbraio, the Via Roma, the Via Umberto I. and the Via Vittorio Emmanuale II. We found the hotel the best in the place, though not very pretentious. After making our arrangements for quarters, we went down to dinner. There was a good deal to that dinner of which it was difficult to determine the precise nature. There was an alleged soup that rose up in the center of the plate like a load of hay and suggested hay also by its taste. I recall also some rather ambiguous meat, some excellent fresh eggs, some bread that looked like an eight-foot long beam of wood as it was brought in, and the inevitable macaroni. In the rather spacious dining hall there were only three or four other guests, and we had their undivided attention throughout the meal.

After dinner we walked out along the streets, dropping in here and there to see the shops that were still open. Some traveling company of actors was giving a performance at the Theater Garibaldi, and the bill boards announced the play as a story of the war for the unification of Italy. We watched the crowd as it gathered there and at the Pedrocchi, the fashionable cafe or casino. We walked along under the portici or arcades, which project out over the pavements and give the streets the appearance of being much narrower than they really are. In one of the many fruit shops we stopped to get some figs and dates. After we had walked on a block or more the proprietor came running after us to beg another frank in place of the one given him, which he suspected. None of us could find anything wrong with the rejected coin and we spent it the same evening for postal cards.

* * *

The next morning we wanted a reasonably early start to see the place, and so came down to the breakfast room about 7:30. Not a soul was to be seen anywhere. The place was cold and had the air of utter desolation. It was not till a good deal of noise had been made by the small boys of our crowd that a solitary and astonished waiter made his appearance and almost instantly shot out of the room again as if embarrassed by our collective importance. He returned at rare intervals with infinitesimal contributions to the breakfast equipment, and it was at least an hour before we saw anything substantial loom up on the horizon. Evidently they are not accustomed in Padua to guests who follow the strenuous life in their travels.

Our final departure from this hotel some time later was the occasion of an interesting comedy. Our arrangements on the evening of our arrival had been made with an amiable looking youth whose English left much to be desired, but had rather the advantage of our Italian. When our bills were to be paid, however, we were presented to an aggressive-looking dowager in the office, who apparently had totally different ideas regarding prices from those we had cherished. We called for our amiable friend, and never did a human being mediate between two people of differing opinions with greater respect for both and with less success. He fully agreed with our statement of the case and as heartily concurred in that of the dowager. He was very, very sorry that there should be any trouble, and we shared his sentiments. But the bills remained unsettled, and when we pointed out the unreasonable and impossible character of some of the charges he became more apologetic and the dowager more aggressive. I do not think we ever enjoyed as voluminous and picturesque use of Italian as we were treated to that morning. But the matter seemed quite simple and enjoyable to us, and after the lady behind the desk

(Continued on page 1087.)

The Spiritual Life of the Church

By J. Elwood
Lynn

"It is the Spirit that quickeneth." Jno. 5:65.

THE Illinois Christian missionary convention in which we are now assembled represents important and far reaching interests. Illinois, Christian and Missionary are each great words. Illinois one of the greatest commonwealths of the Union, Christian, shall I say the greatest brotherhood from the point of its ideals in the state, and Missionary, the greatest cause in this brotherhood. The missionary interest of the Christian Church of Illinois is a cause worthy of a great meeting. The missionary inquiry properly considered is two fold, extensive and intensive.

Under matters of extension we inquire as to fields entered, miles traveled, sermons delivered, converts reported, counties evangelized, churches established. This side of the year's work will be duly presented in a gratifying report.

In speaking of the spiritual life of the church to-night, the inquiry to be made is concerning the other, the intensive, side of our missionary work; concerning depth rather than length, concerning quality rather than quantity, concerning nature rather than number. We agree at once with the Savior that it is the spirit that quickeneth and with Paul that it is not the mere form but the power of godliness that is the vital matter. The place of supreme importance must be always given to the spiritual. It may be a commonplace, but it is eternally true that it is not the number of our churches or the amount of money invested in buildings or the size of membership on our rolls that constitutes the real strength of the kingdom; but rather is it the kind of spiritual work these churches are doing, the Christlike character cultivated in their members, the influence for God and righteousness they exert in their communities that is of supreme consideration.

This primacy of spiritual matters is receiving recognition to-day as never before. It is worthy of note how the emphasis of late among us as a people has been shifting; less and less is it being placed upon the merely legal and formal, more and more upon the spiritual and vital. There have been among us in days past men who in their earnest contention for the form of the primitive faith lost sight of the restoration of the *Spirit*. To such the spiritual minded Campbell wrote: "To have the ancient order restored in form without the spirit or power would be mere mimicry which we would rather never see."

But if there have been times among us not especially conducive to the culture of deep spirituality, those times are past. To-day we welcome those voices that are calling attention to the spiritual side of our plea, to the spiritual aspects of baptism, to the deeper elements of faith. We welcome the conviction that only that which has a spiritual and ethical content is vital and essential at all. In this we are reaping the rich fruitage of seeds sown in days past by leaders such as Robert Richardson, W. K. Pendleton and Isaac Errett, whose lives and teachings did so much to emphasize spiritual conceptions among us.

In our several congregations, too, the same tendency is seen. The best pastors are paying increasing attention to the deepening of the spiritual life of the flock. Work is planned less with reference to the crowd it will draw or the sensation it will produce, more with an eye to the permanent impression for God and righteousness it will make.

For the sake of clearness let us in the first place attempt to define our terms. *What is the spiritual life? What is this thing we call spirituality in the church?* We speak of a spiritually minded man, we conceive of certain ministers as being more spiritual than others, of churches that possess spiritual power and influence. What do we mean by these expressions?

Paul defines the spiritual life by using the figure of a tree. He speaks of the spiritual man as the man rooted and grounded in God as a tree is rooted in the soil. With Paul the spiritual life is the life and purpose and will of God filling and flowing and infusing itself through the Christian

man as the sap fills and flows through the tissues of the tree. The spiritual man is the God intoxicated man; the spiritual church is one in which has been realized Lactantius' time honored definition of religion—"That is the link that unites man with God." The spiritual church is linked with God, the source of its strength and life, as the tree is linked to the soil. The church, like everything else that has life, must be filled with some spirit, the selfish spirit, the sectarian spirit, the materialistic spirit or the Christ spirit.

The measure of the spiritual life of the church or individual is the measure of the fullness and presence of the ideals and spirit and purposes of God as a dominating influence and power. Dr. Gordon of old South Church, Boston, recently declared that "the sigh and cry of the best Christian people to-day is for a deeper spiritual experience, for a profounder religious life"; "and this," he adds, "is the best sign of the times."

If it be true that there is such a desire, then let us, in the second place, *consider the source of the spiritual life of the church, that we may know where to turn for its deepening and enrichment.*

There is only one ultimate source of spiritual power, as is the case with all other forms of power; that source is God. There is only one means of receiving a deeper spiritual life, that is contact with God. He that hath the Son hath Life, he that hath not the Son hath not life. The supreme need in spiritual things of every age and especially of this age is the consciousness of God; communion and fellowship and contact with him, with his thoughts and life and love.

Whatever else it is, this is a busy, noisy age, deeply absorbed in material things; there is lack of repose and quiet and contemplation. One of its greatest dangers, therefore, is that in the babel of many voices the voice of God that has sounded like music down through the centuries may not be heard. That in the multiform presences that distract our attention the presence of the Son of God gently knocking at the door of the human heart may be unheeded.

For a people to be spiritual it is necessary that the consciousness of God be ever present as a controlling force. This was the secret of the wonderful spiritual life of the Hebrew people. This is shown by their literature. Upon the first page of my Bible I read the name of God twenty-seven times; God created, God brooded, God said, God saw, God blessed. Take God out of the picture and all is dark and silent and still and powerless and dead; God present and all is moving, living, forming. God looms up before the Hebrew mind as the sufficient explanation of all things, the source of all things material and spiritual; in God they lived and moved and had their being.

How different is this age! In the realm of intellect men are making their utmost effort to bow God out of his universe; to subtract God and still account for everything; and more disastrous in the realm of *life*, so many men exclude God from their daily lives and heart experiences. Here is the tremendous task of the ministry of to-day, for to the ministry as prophets of God more than to any one else must we look as the human agency for the cultivation of the spiritual life in the world. Never greater need than now to call to this busy, struggling, apathetic, time-serving generation the name of God; that God was in the beginning, is now and ever shall be. To trace in living letters so that all can see the words that Luther, dipping his finger in the spilled wine, wrote upon the communion table, "Vive!" he lives, "God lives."

If the consciousness of God is to be brought to this age it must be done by men who know God. If we are to have a spiritual church we must have a spirit-filled ministry. With a fitting earnestness does Dr. Stalker, that dean of preachers, insist that the prime qualification of a minister is that he be a religious man; before he begins to make God known he must first have known God; public life for God must be preceded by private life with God. Unless he has spent

(Continued on page 1087.)

CONTRIBUTED

GREAT NEEDS OF OUR COLLEGE.

LEVI MARSHALL.

THE greatest need of our colleges is a general spirit of education among our people. If this is diffused our existing schools will be properly endowed and equipped. Otherwise a superficial evangelism and an inadequately educated ministry will be more noticeable in the future. Young men are apt to shape the length of their college career by what is demanded in their own denomination, though the training may be taken elsewhere.

Our colleges need boards of trustees who view truth and its application from the angle of the demands of the twentieth century. Our colleges need more Disciple professors in the so-called secular branches who, though called to other fields out of touch with us, can be retained by good salaries on the part of the colleges and love of the cause on the part of the teacher. After all, we may say that the first named need includes all the others. Wealthy Disciple, make some college your child and thus promote Christian education; make all young manhood your own and have the consciousness that you have set character sculptors to work who will continue their service throughout all time.

WHAT OUR LOCAL CHURCHES ARE DOING THROUGH THE AVENUE OF OUR CHURCH EXTENSION FUND.

A. M. HOOTMAN.

IT IS a generally well understood fact that the old method of five-year pledges by the churches has been abandoned, and that in its place has come the annual day offering for Church Extension, which all believe to be a better and a wider plan of co-operative benevolence.

That Christian faith and benevolence is growing and increasing year by year will be shown by the fact that last year there was a 50 per cent increase in the number of contributing churches, or 1,107 churches making a contribution to the Church Extension work.

Should there be a 50 per cent increase this year it would mean that more than 1,600 churches will fall into line and contribute of their fellowship to this great work.

The Churches of Christ of the twentieth century are a magnificent body of laborers in the Lord's vineyard, with an infinite purpose in view, a vast range of vision and of opportunity, with wonderful resources within reach. We ought to reach the half million by 1905, and in order to do this we must reach the \$400,000 by the 30th of next September.

Beginning with July of the present year, 1903, there have been 705 congregations added to the building and loan fund. Of this number that have, or are being, helped, 280 of these churches have already paid back their loans to the extension fund.

Let us turn this proposition over and look at it from another angle. Upon the 1st day of July there was \$370,000 in this loan fund, of which \$290,000 has been paid back and gone out again. Thus you see how well the plan operates. To illustrate further, \$370,000 has done the work of \$290,000 plus \$370,000, or \$660,000.

What also grieves our heart is to know that nearly 1,500 churches that give annually to the home and foreign work perpetually neglect to give to the Church Extension work. Brethren, these things ought not so to be.

Last year, 1902, out of our 934 churches in the great state of Indiana, only 103 of them gave the (magnificent) sum of \$1,823 as an annual offering to Church Extension. Out of all of our splendid churches in this great commonwealth 470 of them have at different times given to some of the different missionary societies. The Church Extension

Board has aided in building 26 church houses in Indiana, the total loan aggregating \$29,970.

Now, brethren, in view of all of these pungent facts, which are a part of our record and have gone (up) into history, shall we not rally to the annual offering and contribute liberally to the support of the 2,700 unhoused congregations of our people, who are struggling to maintain the pure and simple gospel in the heart of beautiful America?

Logansport, Ind.

WHY CENSURE THAT FOR WHICH WE ARE THE CAUSE?

J. E. CHASE.

NOTHING is more deplorable than sectarianism. Nothing works greater devastation to the church of God in the world. It is the only and paramount barrier to the world's evangelization. Nothing merits censure more. And yet why do we censure that for which we are to blame? The prevalent idea of unity is based on the assumption that you are to look at every question from my viewpoint.

Any individual who attempts to make his or her ideas the basis of unity or any society who attempt to circumscribe or limit the range of thought to their pronounced tenets, notwithstanding all claims to the contrary, are and cannot be otherwise, from the nature of things, sectarians.

Perhaps nothing is more incredulous than the idea that all men can and must look at every proposition from the one viewpoint. The very construction of the human mind precludes the possibility of such conclusion. That such was never commanded is equally plain to the careful student of the inspired volume.

Any effort, therefore, to formulate a system of doctrine and use such as a rule with which to measure a brother's orthodoxy is the one vital and essential cause of sectarianism. The inconsistency is apparent to every candid mind, in the course of some of our religious journals, who claim to represent the great brotherhood of ours in our plea for Christian union. In one column there is the plain, unqualified statement, "We have but one article in our creed—Christ is the Son of the living God"—while in another column behold the vituperations spewed out against faithful believers in that one article, of which they boast is our only creed, because of an adverse position on some question which does not in any way affect the force of that creed.

God knowing our need, made the Son both *Lord* and *Christ*. He makes the immaculate *Christ* the *Standard*. We are commanded to *hear him*. You will have to pardon me if I still continue to make him the *Lord* and *Standard* for men to hear, believe on and obey. If a man believe in him, though he fail to come to my idea of orthodoxy, my duty is not to censure and harshly condemn him to the depths of Gehenna, but rather instruct him in the way of the Lord more perfectly. If he learns slowly, bear with him. Never shall we be able to convince the world of the sincerity of our holy profession until we can withhold our maledictions and pronounce encomiums on that which is commendable in those who honestly differ from us theoretically.

Our cause is just, we have the grandest of messages to carry to the world, but let us go consistently, emphasizing in example the holy precepts we offer. Let us establish the truthfulness of our plea by demonstration. We can only justly censure when we ourselves are not the cause. "Let us not therefore judge one another any more," but remember this:

"It is a very good rule for all things in life,
When judging a friend or a brother,
Not to look at the question alone on one side,
But always turn to the other."

Winslow, Ind.

There is nothing like prayer for producing calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—Rev. James Stalker.



The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

SYNOPSIS OF PRECEDING CHAPTERS.

Reuben Masters, a lawyer of Stonington, is a bitter opponent of the Christian religion. His daughter, Winifred, becomes converted under the ministration of Frederick Sterling, a young preacher, whose life can not be traced beyond the shadowy scenes of the orphans' home. Winifred is in love with Sterling, whose heart turns to Esther Raymond, with whom Harrison, son of the infidel lawyer, is also in love. Esther's father is supposed to have committed suicide carrying a secret to the grave, which seems to be partially known by his wife, who forbids Esther and Sterling to think of marriage. Reuben Masters aims to dispossess the Raymonds of their estate and has obtained a document purporting to be signed by Basil Raymond, deeding away \$25,000. The lawyer takes his wife and daughter south and plans for Hamilton Southey, a wealthy and atheistic Chicago suitor of Winifred, to join them. The Raymonds seek the assistance of Masters & Son to attend to the administration of the estate. The son accepts the duty, but the father declines, whereupon their case is placed in the hands of Mr. Fullman. Mrs. Raymond orders the entire claim to be allowed. The lawyer demurs. Fullman and Sterling go to Chicago, hoping to find Scudder, who had already sold the note to Belshazzar Eli for \$10,000. Masters follows for the same purpose. As they were returning they stumble on to him, but he eludes them. Masters tries to coerce his son into assisting him in collecting the note. Harrison shows himself a man of honor. The father disinherits him, and he forms a partnership with Mr. Fullman.

CHAPTER XV

THE SECRET REVEALED



RS. RAYMOND had not recovered from the anxiety resulting from Harrison's visit when her daughter returned home that afternoon. The quarrel between Reuben Masters and his son and the dissolution of their partnership, connected as these events were with Mr. Eli's claim against the estate; the call of Harrison Masters, the offer of his professional

services in the defense of the estate, and the excitement incident to the conversation with him; the intelligence that the claim had not been allowed and the fear that Esther had disregarded express instructions on the subject, indicating unprecedented disobedience, and that, too, as to a matter in which the honor of the family was involved—these and other considerations had filled Mrs. Raymond's heart with fear and distrust and with gloomy forebodings of impending ruin to herself and daughter.

"Esther," began the mother abruptly, as soon as the young woman entered the house, "why are you so disobedient of late? You are no longer like yourself. You used to obey my slightest command, but now you seem to have no regard for anything I say."

"What have I done now, mother? I am sure I have endeavored to obey you."

"Mr. Harrison Masters says that the claim against the estate has not been allowed," said Mrs. Raymond coldly and harshly. "He has quarreled with his father on our behalf and he has been here to tender his services as an attorney in fighting the claim. I told him the claim had been allowed, but he affirmed the contrary. Why did you not obey me, Esther? Why didn't you tell Mr. Fullman to have the claim allowed?"

"I did, mother," said Esther, advancing and laying her hand tenderly on her mother's shoulder.

"Then why has not Mr. Fullman obeyed me?"

"I do not know, mother. He may have been busy, or he may have thought a delay of a few days would make no difference."

"A delay of a single hour makes a difference, Esther. I cannot sleep—I will not sleep—until this matter has been settled."

"Really, mother, I see no occasion for such anxiety."

"Oh, you don't? No, I suppose not. But there is occasion enough while Reuben Masters is prying into our affairs. If he keeps on investigating he may find out something. He knows or suspects something now. We must not provoke him too far."

Mrs. Raymond laughed an unnatural laugh, which caused Esther to shudder, and then looked wildly and appealingly at her daughter.

"What were we talking about, Esther?" she asked quickly. "I can't think," she added, passing her hand in a confused manner over her forehead. "I believe I'm losing my mind. Oh, how my poor head hurts!"

"Never mind," said Esther soothingly. "You are worn out, mother, with trouble—"

"Oh, yes, Esther, with trouble! Yes, yes, that's it—with trouble! Thank God, you don't know what trouble means, child! Trouble—trouble—Esther, what was I saying? Oh, yes; why didn't you obey me? Why didn't you have the claim allowed?"

Esther kissed her mother's forehead. "You must be quiet and trust me," she added. "Come and lie down now, that's a dear mother, and then I'll go and look after that claim."

Mrs. Raymond seemed to be somewhat comforted by these words and suffered Esther to lead her to a sofa and put a pillow under her head. From a state of excitability bordering on madness the poor woman now sank into a condition of stupor, out of which she awoke after a time somewhat refreshed in body and tranquillized in mind. Her first utterance was an inquiry concerning the claim—had it been allowed? and why had not Esther attended to the matter? and would she not go to Mr. Fullman's office at once and see that judgment was rendered and the question forever settled?

Esther obeyed, but she found Mr. Fullman exceedingly obstinate. He had examined the note at Reuben Masters' office, he said, and he was satisfied that the word "twenty" had been inserted, after the execution of the instrument, in a space left for that purpose at the end of the line when the note was drafted. He expressed the confident belief that proof of this fact could be obtained if the clues now at his command should be diligently followed. He stated that while the admissions of Mr. Scudder to his companion on the train could not be used as evidence unless by way of impeachment in case he should appear as a witness for the claimant, yet these statements were valuable as suggesting a line of examination to be pursued by experts which might show that the word "twenty" was not written at the same time when the other parts of the note were written. Mr. Scudder had said that the pen was not the same, and perhaps this could be shown by the use of a glass. The ink was from the same bottle, it is true, but it might have become thicker or otherwise changed, and the nervous condition of the penman might have been different on the two occasions. There was every reason to believe that a successful defense could be made against the whole claim in view of the proposition of law that a material alteration of an instrument after its execution and delivery, without the knowledge or consent of the maker, renders it wholly void.

But argument and entreaty were alike unavailing; and when Esther stated that there were special reasons why litigation should be prevented and that her mother would herself have the claim allowed if Mr. Fullman should not do so for her, the lawyer reluctantly acquiesced and went to the courthouse and requested the county judge to render judgment against the estate for the full amount of the claim.

The shades of night had fallen by the time Esther reached home and the lower part of the house was in darkness. A light was burning in her mother's bed-room, however, and she went thither immediately and tried the door. It was

locked. Esther stood listening for a moment, and then called, but there came no answer. The clock ticked loudly in the room below, the coal settled in the magazine of the stove with a rattling noise, and Esther's heart beat violently, but there came no sound whatever from the mother's room. Esther called again and shook the door and called again, and then the shuffling of feet was heard as if the occupant of the room was endeavoring to conceal something before opening the door. When at last the mother opened the door she seemed guiltily restless and hastened to explain that she had been putting away some of her effects in a trunk that they might be moved the more easily when the time should come. Moved? Yes, moved. Did not Esther understand? It would take all the property to pay Mr. Eli's judgment. But the widow was entitled to homestead? That might be, but she would not accept homestead in Mr. Raymond's property. She would renounce her rights and let the creditors have everything. She would move within a few days. Move where? Ah, well! she did not know—she had not thought of that.

It must have been as late as two o'clock that night when Esther dreamed that she was pursued by some one furiously insane who brandished a knife and threatened to take her life. She sought to flee or scream, but could not. Just as the point of the knife touched her she awoke and lay trembling in bed, thanking the good Lord that she had been dreaming only and that the dream was at an end. Her next thought was that the dream might have some evil significance, presaging some direful calamity to her mother or herself, and she stole quickly from her bed and slipped quietly into the hall and stood tremblingly at the door of her mother's room. Presently she heard a noise, the nature or direction of which she could not determine. In a moment there was a repetition of the noise, this time evidently from the room, and Esther almost ceased breathing and her heart grew feeble from fear. She hesitated. To try the door would startle her mother; to call would frighten her. It might be better to ascertain first what her mother was doing and then to render assistance or not as the circumstances of the case might require. To spy upon her mother was a new role from which the conscientious girl shrank, and yet her mother's own good seemed to justify—nay, to require—such invidious espionage.

The key-hole of the door was obstructed by some object in front of it, but the feeble ray of light coming therefrom showed that the room was lighted. Newspapers had lately been tacked over the transom by Mrs. Raymond, and a view of the room through the transom seemed impracticable. Nevertheless, Esther brought a chair from her room and set it down noiselessly at the door. Standing upon the chair, she sought for some exposed point at the edge of the covered transom, through which she might obtain a view of at least a part of the room. Her efforts were finally rewarded. The covering was not perfectly adjusted, and Esther, by tip-toeing, was able to look into the room from a certain angle, and to see a hand, certainly her mother's hand, holding some sheets of paper, on one of which there was a blot of ink very much like the blot she had seen on her father's letter when her mother had brought it into the kitchen for the purpose of acquainting her with the contents only a short time before.

After a minute or two the hand and the sheets of paper passed out of the range of Esther's vision, and at the same time the sound of footsteps indicated that Mrs. Raymond had changed her position. Then followed a succession of sounds which Esther was able to interpret with substantial accuracy, as follows: First, her mother put away the letter and locked the drawer; then she knelt and prayed in a low monotone; then she sat down in a rocking-chair and rocked vigorously; then she put out the light and threw herself heavily on the bed.

Esther considered what she should do. It seemed as if her mother had lain down for rest, and it was probable she would find rest if not disturbed—broken rest, without doubt, but yet all the rest possible to her in her present disquieted condition. She yearned for her mother, she longed to

rush into the room and throw herself on the bed, to place the dear head on her bosom, to stroke the dear cheeks, to hold the dear hands, but she thought it the better part of love to restrain its impetuosity and allow the dear one opportunity for relief from trouble in the forgetfulness of sleep.

She carried the chair back to her room, and then put on her clothes with all possible dispatch. She would not disturb her mother if there was a chance of rest, but she would be prepared for any emergency. How unfortunate it was, at such an hour, to be without assistance and charged with the whole responsibility! She thought of calling a neighbor, and then she reviewed the neighbors, one by one, their virtues and their failings, and she realized that the presence of any one of them would but tend to increase her mother's nervousness. They were good and kind, without exception, but she knew her mother would have no one in the house who might be disposed, however innocently, to inquire into the private affairs of the family.

Then Esther went softly to her mother's door and listened. She thought she detected a peculiar odor in the hall, but the odor was not sufficiently pronounced to call for a second thought. She heard no sound, she saw no light, and she went back to her room gratefully believing that her mother had fallen asleep at last. She sat down and endeavored to read. A friend had given her an elegantly bound volume of Tennyson, and this was lying on the table at her elbow. She turned the leaves, and dipped in here and there, sipping sweets in a desultory manner, thinking of her mother's hapless condition all the time, and growing more and more weary as the clock unceasingly ticked away the fleeing seconds. She was especially attracted in her present mood by the sweet sadness of *In Memoriam*, and she turned page after page, reading lines which had been underscored by her pencil in other hours.

She closed the book with an impulse to lay it down, and then, drowsily resisting the impulse, opened the book again, this time at *The Lotos-Eaters*. Slowly she passed from line to line of the soporific poem until she reached the choric song. At this point she lost consciousness for an instant, and was then aroused to a half-awakened condition by the dropping of her head the more heavily on her hand. She resumed reading, beginning with the choric song:

"There is sweet music here that softer falls
Than petals from blown roses on the grass—"

She nodded again, and the book trembled in her fingers, and then she continued:

"Or night-dews on still waters between walls
Of shadowy granite, in a gleaming pass—"

She nodded the third time, and recovered the falling book, and composed herself, and began the choric song again. She read the first four verses, and then followed with the fifth and sixth:

"Music that gentlier on the spirit lies,
Than tir'd eyelids upon tir'd eyes—"

The book fell from her hand upon her lap, her head and the hand supporting it dropped upon the back of the chair, and she slept. Her sleep was troubled, for she whispered the word "mother" at one time, and murmured "tir'd eyelids upon tir'd eyes" at another, and she moved uneasily on the chair from time to time. Never this side of the pearly gates had there been a sweeter vision of innocent sleep unseen of mortal eyes.

After a while, how long after she never knew, Esther awoke. The strange situation confused her for a moment, and then the succession of events which had preceded her falling asleep came back to her with painful distinctness, and she sprang to her feet and opened the door into the hall. Again that disagreeable odor, much more noticeable now than before, and then the dreadful realization that it was gas—probably gas escaping in her mother's room with harmful if not fatal result. She tried the door and beat

upon it, she called, she ran to the window and screamed loudly for help, she ran back to the door and tried to force it open, and then in a frenzy of excitement she ran downstairs and out of the house to summon assistance. Fortunately the night watchman was in the vicinity, and he responded quickly to her agonizing scream. It took him but a minute to reach the door, to throw himself against it and force it open, and to carry the unconscious woman from her bed to Esther's, after which he returned to the room, turned off the gas and threw up the windows, shutting the door after him that the gas might not escape into other parts of the house. An examination of Mrs. Raymond showed that she was still living, and then Waxy hurried forth to get a doctor and other help.

One of the neighbors, Mrs. Minton, who had heard Esther's scream, now came in, and set to work, with Esther's help, to revive the unconscious woman. Their efforts were soon supplemented by the skilled attention of the physician, and, in a short time, the effects of the imperfect asphyxiation were overcome.

Esther herself was almost sick from the soul-harrowing events of the night. She reproached herself for having left her mother alone, for having fallen asleep, for having been so inattentive to one who was so sorely in need of the most thoughtful and assiduous attention. She brought on herself a severe nervous headache in an effort to decide whether her mother's act had been careless or intentional. One of her parents had committed suicide. Could it be possible that the other had sought to do the same thing? She shrank from approaching her mother on the subject, and her mother never at any time volunteered any intimation of the truth. Each of the two avoided any reference to the unfortunate occurrence in their private conversations, and, whenever the question was raised by another by suggestion or otherwise, spoke of the occurrence as if it were the result of carelessness, but without directly alleging that such was the case. Mrs. Raymond had not been well for some time, and the loss of her husband, followed by the loss of her property, had well-nigh crazed her, and it was not at all strange that the poor woman, in turning off the gas, should have turned the key too far, so that the opening was unclosed again. It was one of those dangerous fixtures in which there was no check for the key, and such an accident could have easily happened even in the case of a very careful person. Such at least was the explanation given by the most charitable of Mrs. Raymond's neighbors. And Esther encouraged this explanation, though her mother seemed indifferent on the subject.

But in her heart Esther always entertained a belief that her mother had turned on the gas with the intention of putting an end to the care and anxiety and the misery which had overwhelmed her since her husband's death.

* * *

A day or two afterwards, when Esther left home to go to the postoffice, her mother stole up-stairs, like an intruder in her own house, and seated herself on a stool at a window whence she could see the parsonage, holding aside the curtain just far enough to enable her to see up the road, and, from this position watched the parsonage without tiring or turning aside her head even for a moment. Ten, fifteen, twenty minutes passed away, and still the woman sat upon the stool, peering out from behind the curtain, with an anxious, distressed, expectant look. Then a wild light flamed in her eyes, and she clutched the curtain nervously, for she saw Esther go to the parsonage door, and then, when the door was opened, pass into the house. With unremitting vigilance she remained at her post of observation throughout the half hour following Esther's disappearance, suffering the agonies of a dreadful suspense, and praying God, in her incoherent way, for deliverance from the danger which threatened to wreck her peace and happiness. At last Esther came out of the house, paused a few minutes for a parting conversation with the preacher who was standing in the door, and then hurried home at a brisk walk.

"Esther, come here!" called Mrs. Raymond, impetuously, as soon as her daughter's footstep was heard in the hall below.

"Aha! I suspected it," said the mother, as Esther approached her. "I suspected it, I say; I have seen it all. This is a pretty state of things! What will people say? What did you go to see Mr. Sterling for?"

"I went to see him about—about important affairs," Esther hesitated as she spoke, and colored also, and Mrs. Raymond's keen ears and eyes, unnaturally keen now, detected these signs of embarrassment and magnified them into indications of guilt. Esther dared not explain why she had gone to the parsonage—that she had gone to consult Mr. Sterling concerning her mother's unfortunate mental condition—and so she was under the necessity of submitting to be misunderstood and misjudged. Her reticence excited her mother still more and the poor woman began to moan pitifully.

"There is no help for it," she said. "Yes, yes, the time has come—the danger is imminent. Esther," she continued with more firmness, raising her voice, but speaking with effort, "go back to the parsonage, and tell Mr. Sterling to come here immediately."

Esther demurred, but her mother's determination increased with every fresh word of opposition to her will.

"I will see Mr. Sterling," she said, locking her hands together with a tight pressure, "and if you won't bring him here, I will!"

"What shall I say to him?" inquired Esther.

"Tell him I wish to see him without delay."

As Esther was passing out of the gate, Mrs. Raymond raised the window and called out:

"Tell him to come immediately, Esther, immediately."

Within fifteen minutes afterwards the preacher and the two women were seated together in Mrs. Raymond's parlor.

"My daughter," said Mrs. Raymond, with a choking utterance, and yet with an air of resolution which indicated that there would be no faltering now; "my daughter," she repeated, "I am about to tell you a strange, sad, disgraceful story in which you are deeply concerned."

Suddenly a feeling of inexpressible tenderness overwhelmed the maternal heart, and Mrs. Raymond threw herself upon her daughter's neck, and kissed her, and sobbed aloud.

Recovering herself, she turned to Mr. Sterling with an apology. He was standing at the window, looking out into the yard, that he might not seem to have noticed this manifestation of emotion. Mrs. Raymond went to him and laid her hand upon his arm, and inquired quite rationally and with forced calmness:

"Mr. Sterling, have you anything—any keepsake of any kind which relates to your early life?"

It was now Mr. Sterling's turn to manifest deep feeling. He had been thinking of his early life that very morning, and his heart was now inexpressibly tender on the subject. His fine eyes grew very grave, and his mobile lips quivered perceptibly; and when Mrs. Raymond suddenly and impulsively dropped her weary head for a moment upon his shoulder, the good man caressed her tenderly and mingled his tears with hers.

"I have something—not much," he said. "The world would call them trifles—they are jewels to me."

"Will you get them and bring them here at once? Oh, Mr. Sterling, they may be corroborative of the story I have to tell!"

Esther was surprised beyond measure, and waited in silence for the preacher's return. Mrs. Raymond seemed remarkably patient and self-possessed.

When Mr. Sterling returned, Mrs. Raymond requested him and Esther to go with her to the sewing-room up-stairs. After the three had passed within, Mrs. Raymond closed and locked the door.

Mr. Sterling carried into that room the little casket which contained the locket with the girlish picture, and the strands of silken hair, and the note which prayed, "God save and bless my child," and that other note warning him of the danger of marriage with Esther Raymond.

Mrs. Raymond carried into that room the letter which her husband had written on the day of his death, and which

she had put into her pocket that morning with a feeling that she might be called upon to use it before nightfall.

The conference of the three must have lasted for an hour. A neighbor called and rang the bell, one, twice, thrice, and then went around the house to the kitchen door and knocked there; but as no one answered, the caller went slowly away, looking back two or three times for indications of a tardy response to her summons.

Finally, the sewing-room door was unlocked and opened, and the three who had been shut up together there came out and went to the parlor. They seemed to have come to a satisfactory understanding of those matters which had been the occasion of so much distrust and distress in the past. Mrs. Raymond seemed like another woman. She hesitated no longer to leave her daughter and the preacher alone together. She excused herself after a time and went to her room to lie down for half an hour, while the two young people kept up an animated conversation in the parlor.

Before lying down Mrs. Raymond took a letter from the table, and applied to it a lighted match, and laid it upon a tray where it was soon reduced to ashes. She thought she had burned her husband's letter. At the same time she burned the note of warning which had been returned to her by Mr. Sterling.

But the preacher carried his casket and all its treasures, save the note of warning, to the parsonage, and put them away more tenderly even than ever before.

Startling revelations may have been made in the sewing-room when the three were locked up there together, but the people of Stonington were not informed of the fact, except by certain changes of conduct on the part of the parties and vague and conflicting inferences deducible therefrom.

(To be continued.)

THE VISITOR.

(Continued from page 1081.)

had apparently exhausted her vocabulary, in the display of which all the servants had been attracted to the scene, she accepted our version of the matter, receipted the bill and bade us good-by with the utmost cordiality.

* * *

The University of Padua is one of the most ancient foundations in Italy, next to Bologna perhaps the very oldest. It was formerly the home of many famous men and supplied Venice with the greatest scholars of her history. It will be recalled that Portia, who plays the part of the "upright judge" in the "Merchant of Venice," is introduced as "a learned doctor lately come from Padua." In this university Dante is declared to have been a pupil at one time, and Galileo occupied the chair of mathematics and astronomy for several years. The court that opens on the street is a square, entered through an arched gateway, and ornamented quite around its cloistered sides with the coats-of-arms of former students. Similar decorations adorn the walls of the great aula, or hall, where the principal public exercises take place. We found a janitor who took us into this hall. It would hold about five hundred people. A high lecture desk, reached by flights of steps on either side, is occupied by the rector on high occasions. Here, though from an older pulpit, still preserved in another apartment, where we saw it, Galileo delivered his lectures to crowds which finally compelled him to go to the open court. On one side of the hall there is a fine bust of this champion of the new thought, against whom the bitter opposition of the inquisition was aroused. Though it was at Pisa that his greatest experiments were made, the greater portion of his professional career was spent in Padua. We wanted a picture of the place where he had lectured and of the wall decorated with his bust and the memorials of many other famous men connected once with the university. The attendant hardly thought he could permit us to take the picture, but finally consented. So Muckley mounted the pulpit and we grouped ourselves in academic attitudes along the wall and the shot was taken. I think the consciousness of being in a great man's place made our photographer a bit

self-conscious and nervous, but the picture turned out pretty well and the janitor was flattered by being made a member of the group.

* * *

It would be well worth while, if time permitted, to speak of the fine old Church of St. Anthony of Padua, whose likenesses are so frequent in art galleries and whose symbols are the lily and the little child. He was a friend of St. Francis of Assisi and along with St. Louis of Toulouse and St. Bonaventura, one of the greatest of the Franciscans. The story of his life is told by famous artists on the walls of this church, and his bones rest beneath the altar in the left transept.

THE SPIRITUAL LIFE OF THE CHURCH.

(Continued from page 1082.)

the week with God it would be better that the minister do not enter the pulpit on Sunday or open his mouth at all. Dean Church also in heart-stirring words charges "whatever you, the minister, do, do not part with the inner sacred life of the soul whereby we live within, to things not seen, to Christ and truth and immortality. Your work, your activity belongs to earth, but your thoughts belong to heaven, and it is to that height that they must rise. It is there that in solitude and silence they must be rekindled and enlarged and calmed for the infinite tenderness and delicacy, the unspeakable sacredness which belongs to the ministry of souls." The greatest compliment Phillips Brooks said he ever received was when a workingman grasped him by the hand and said, "I cannot think of you, Mr. Brooks, without at once thinking reverently of God."

Here lies the most common and least recognized cause of ministerial failure. A preacher often ceases to be effective and loses his power in a church and community, not because he runs out of sermons or is intellectually deficient, but because the spring of his own spiritual life is shallow and soon runs dry. Feeding at a starved, poorly supplied table himself, he is unable to feed others. His arguments for Christianity may be good enough, but the people look in vain for the blood streak of personal experience, the shining face, the glowing heart, the personal conviction that tells of a life hid with Christ in God.

Sometimes the spiritual qualifications are lacking; for intellectual culture alone is not sufficient qualification for the ministry. The things of the spirit are spiritually discerned. There are many temples whose doors the intellect alone will not open. The temple of music is one; a mere knowledge of the science of music will not admit one into her inner courts of wondrous melody; one must possess the spirit of music in his soul.

The intellect alone will not admit one into the temple of art or of poetry, nor into the temple of God. Who shall ascend into the hill of the Lord? Who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul to vanity and hath not sworn deceitfully.

Clean hands, pure heart, character—these are essential qualifications for one who would enter into and interpret the things of God. Only the pure can interpret purity; only the honest understand honesty; only he who has practiced unselfishness can know of the doctrine of unselfishness; only he who has trodden the way of sacrifice can interpret the cross. Many a minister needs to pray Queen Catherine's prayer, "Lord, make others great, keep me innocent." Men who are not willing to keep their hands clean and their lives pure are neither fitted or fit for the Christian ministry. Some of our churches will possess a starved, mean, narrow spiritual life just so long as they cling to unfit men for spiritual leaders. "How would you warm up a cold church?" said some one to Mr. Moody. "Build a big fire in the pulpit," was the quick reply.

(To be continued.)

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—Bovee.

AT THE CHURCH

THE PRAYER-MEETING.

SILAS JONES.

The Sermon on the Mount—Ostentation in Religion.

Topic Sept. 30: Matt. 6:1-18.

WHAT is ostentation in religion? Does our Lord mean that we shall hide our faith? Will it displease him if our deeds of charity become known to men? Shall we feel ashamed when others discover that we have made it the rule of our lives to pray every day? To ask these questions is to answer them. We influence one another. Without mutual influence progress in religion and morality is impossible. The best influence is exerted by those whose aims are the highest and who are known to be seeking the highest good. If we are moved by faith in Christ to deeds of mercy and to habits of prayer, it is proper that the world should know us for what we are, and it will know us without any special efforts on our part to secure publicity for our works of faith. The sin of the Pharisee was in putting the favor of men before the favor of God. He did not ask whether he was honest in his prayers; he was anxious that men should see him while he was praying. He did not ask what good would come to the beggar from his alms nor how the world would be made better by his giving; he wanted men to believe that he was faithful to the Old Testament teaching concerning the poor. To seem rather than to be was his motto. The spirit of the Pharisee says to-day, No matter what you are, let character be of minor importance. Your object should be to make people believe you are a good man. It is needless to say that Jesus had no good word to say for their false way of thinking. There is nothing he condemned more severely. The man who had the reputation of possessing a sanctity which he did not possess was a whitened sepulchre.

The Simplicity of Christ.

I do not believe we ought to spend much of the prayer-meeting hour in talking about the faults of men. We need to know that men fail in many ways to live the life of simple trust in God. There is no wisdom in refusing to accept the fact that this world is inhabited by imperfect people. But we can have so much to say about the evil in men that we forget the good. We do well to give attention to the life that is free from ostentation. The following from R. E. Speer will help us to appreciate the simplicity of Jesus: "One who knew Thomas Chalmers well wrote of him, 'In simplicity he was a child.' By simplicity we do not mean the simplicity of the head; of that he had none; but we refer to a certain quality of heart and of life which gives a directness to all actions, and a certain beautiful unconsciousness of self—an outgoing of the whole nature that we see in children. D'Alembert speaks of it in Fenelon as a characteristic of him. It is a quality which renders the possessor dear to others. Sincerity may be hard, harsh, unlovable. Simplicity is more than sincerity. It affects neither virtue nor truth. It is never occupied with itself. It seems to have lost the ego of which one is so jealous! Fenelon's own definition of simplicity was that grace which frees the soul from all unnecessary reflections upon itself. Now, it was the wonder of Christ's simplicity that it was a selfless self-assertion. His mission was to reveal God through himself, to assert himself; and yet he did this selflessly, simply, declaring his divinity, but with divine simplicity and humility and self-suppression."

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

An Evening With Japanese Missions.

Topic Sept. 27: Mal. 4:2, 3.

I AM giving some extracts from Amos R. Wells' recent volume, "Into All the World," published by the United Society of Christian Endeavor, Boston. Japan, Dai Nippon, "The Great Kingdom of the Rising Sun," is perhaps the most fascinating of mission fields. The empire consists of five large islands and about two thousand small ones, extending over a vast space measuring nearly three thousand miles wide and two thousand miles from north to south. The area, however, is only 150,000 square miles, less than that of California across the Pacific. The population is forty-four millions, not far from that of Great Britain, which it also resembles in area, enterprise, and naval destiny. These islands are volcanic, the renowned Mt. Fuji being perhaps the most beautiful mountain in the world. Japan is the earthquake center of the globe.

The Jesuits, under the leadership of Francis Xavier and his successors, were the first missionaries to Japan. Their history is a most romantic and tragic record of missionary enthusiasm.

"The Jesuits rapidly grew in influence. They established a printing press and sent forth many books, but no Bibles. It is said that by 1613 there were two hundred missionaries and two million converts. Soon after that date, however, a terrible persecution arose, thousands of Christians were imprisoned, tortured, exiled, or beheaded. In 1637 they made a last stand in Kiushiu, withstood a siege of two months, and at last, with the surrender of 27,000 prisoners, the Roman Church ceased in Japan, and the country for two centuries was closed to Christianity.

"It was Dr. Hepburn who preached the first American sermon in Japan, the occasion being the discovery by a company of curious visiting officials of a picture of the crucifixion which they insisted upon having explained.

"It was in Dr. Hepburn's dispensary, in 1872, that the first church in Japan was organized. It consisted of nine young men and two older, all Japanese, and was called simply 'The Church of Christ in Japan,' refusing to accept any sectarian name.

"Indeed, above all other mission fields, the history of Protestantism in Japan has been free from the rivalries and animosities of denominationalism. In 1877 the six Presbyterian denominations working in Japan united in one church, which thus forms a powerful Protestant organization. In a similar way the various Methodist bodies are united, and the Episcopalian bodies also, while a committee on co-operation is now looking toward a union of all missionary forces.

"Joseph Hardy Neesima was born in 1843 of Shintoist parents, his father being a teacher of penmanship. A boy of fifteen, Neesima observed that the gods did not eat the food placed before them, and henceforth refused to worship them. One day at school he caught sight of a Dutch warship, whose beautiful proportions, contrasted with the clumsy native junks, were his first lesson in western civilization. He came across Bridgman's Chinese account of the United States, and a few books teaching Christianity. God was revealed to him as his heavenly Father. He longed to know more of the wonderful land across the seas.

"Gaining permission to visit a seaport city in 1864, he managed to get passage to Shanghai. There he obtained a place on the American ship Wild Rover, waiting on the table, and being called "Joe"—a name he retained.

(Continued on page 1090.)

THE BIBLE SCHOOL

Lesson 1

David Brings Up the Ark

Oct. 4

Study vs. 1-19. Commit vs. 11, 12. (Read 1 Chron., chs. 13, 15, 16; also 2 Sam. 6:17-25.)

GOLDEN TEXT: Ps. 84:4. Blessed are they that dwell in Thy house.

LESSON: 2 Sam. 6:1-12.

INTRODUCTION.

The Ark. We learn of the making of the ark in Deut. 10:1-8, Ex. 25:10-22, Ex. 37:1-9. From the time of the giving of the law it was regarded with peculiar reverence by the Israelites. The descriptions of it show that it was small—about 3 feet 9 inches long and 2 feet 3 inches in width and height; two men carried it upon staves put through the rings on the four corners upon the bottom. It was overlaid, however, with gold, and over the gold covering the "mercy-seat," stretched two golden cherubim facing each other with their wings spread above. It contained, according to the earliest accounts (Deut. 25:16, 21, and 1 Kings 8:9), the tables of the law, and according to other accounts, Aaron's budding rod (Num. 17:16) and a pot of manna (Ex. 16:33, 34). The Ark of the Covenant, the Ark of Jahoveh, or Jehovah, the Ark of God and the Ark of the Testimony are the chief titles applied to it.

The ark belongs to the early religious history of Israel, and to the primitive religious ideas of that time. God was conceived as peculiarly present and accessible at it, undoubtedly many of the people thought of him "as actually residing in the ark." And so the presence of the ark insured God's presence and blessing. Thus the ark helped to guide the march through the wilderness (Num. 10:35, 36), it was carried around the walls of Jericho (Joshua 6), it marked the headquarters of the army of Gilgal (Joshua 9:10, 43). Afterwards the ark was taken to Shiloh (Joshua 18) with the tabernacle, in whose Holy of Holies it rested. Being taken out by the Israelites to insure their success in battle in the time of Eli, it was captured by the Philistines (1 Sam. 4:7) and kept for seven months. At length it was brought back to the Israelites and put at Kirjath-jearim. This lesson is the story of its final removal to Jerusalem by David.

The subsequent history of the ark is short. It was occasionally taken out to insure success in battle (II Sam. 11:11), was put in the innermost room of Solomon's temple and probably was destroyed in Nebuchadnezzar's destruction of the temple, if indeed, it had not been lost before.

David, the King. By the time of this lesson David had established his power over Israel and had been accepted as king by the whole people. He had defeated the Philistines and was free from the fear of foreign enemies. He had taken the strongest and most central city of the land, Jerusalem. This he proceeded to make the permanent capital of the nation, a very important step in its history. The bringing of the ark to Jerusalem made the city the religious center of the nation and was a token of the wisdom and the piety of David.

The two accounts of the moving of the ark found in II Sam. 6 and in I Chron. 13, 15 and 16, do not agree in all details. The second is probably an expanded account written later, when the ceremonial was developed and the priests and Levites occupied a more important place, and reflected the time in which it was written.

EXPOSITION.

I. Removal of the Ark. (1-5.)

(1) *Chosen men.* It was the purpose of David to make his newly conquered city (Jerusalem) not only a political, but a religious center as well. For this purpose it was essential that the ark should be brought to the city. A suitable company of the leading men, warriors, priests and singers, was selected by the king for the ceremonies. (2) *Boale.* A small town in Judah, known elsewhere as Kirjath-jearim. *The ark of God.* This was the chest constructed in the wilderness, during the wanderings of the Israelites, and containing certain relics of their early history. *Lord of Hosts.* That is, "Jehovah of armies," the name which most appropriately described the qualities of the God which Israel needed in its fighting period. *Between the cherubim.* The ark was covered with a top which bore figures of kneeling cherubs, between which was a place called the "mercy seat," where the divine glory abode. (3) *The new cart.* The sacredness of the ark caused them to use only new materials in its transfer. *Abinadab.* It was in the house of this man that the ark had rested for many years since its return by the Philistines to Beth-Shemesh. His sons, Uzzah and Ahio, were now given the honor of conducting the ark to David's city. (4) *Went before.* One of the sons preceded the ark to clear the way, and the other walked by its side. (5) *Instruments.* The company was led in its rejoicings by singers and minstrels, who employed all the familiar instruments of music to swell the volume of praise.

II. Uzzah's Death. (6-8.)

(6) *Threshing floor.* This was evidently a landmark of the time, one of those flat heights on which wheat was trodden out by cattle and threshed by being tossed into the air, that the wind might blow away the chaff. *Put forth his hand.* Uzzah as the protector of the ark felt it his duty to save it from what he thought its danger. (7)

Anger of the Lord. The law of Israel, as it took its final form, emphasized strongly the sanctity of the ark and of all the instruments of worship. The death of Uzzah was interpreted as a sign of God's anger at the violation of his law. The student must discern the difference in the point of view between the Old Testament narratives and the teachings of our Lord. To the Hebrew, God had the same characteristics of anger and vengeance as those which he was himself conscious of possessing. Our Lord's teaching reveals the Father in his true attitude of love, which none the less maintains the sanctities of law, but emphasizes the winning and compelling character of love. (8) *Displeased.* Uzzah's death, connected thus as it was with the touching of the sacred chest, terrified David and made him regard the whole transaction as dangerous. *Perez-Uzzah.* Meaning breach of Uzzah, or Uzzah's Calamity. This name became the memorial of the incident.

III. A Change of Plan. (9-12.)

(9) *How shall the ark come?* If the fate of Uzzah was to interpret the nature of the ark and the carefulness with which it must be handled, then David was afraid to bring the ark to Jerusalem. (10) *Carried it aside.* He determined to leave it in the vicinity, rather than to incur the danger of bringing it further. *Obed-Edom, the Gittite.* This title indicates that the man was from Gath and perhaps, therefore, a Philistine, but living in the territories of Judah. (11) *The Lord blessed Obed-Edom.* No such fate as had befallen Uzzah happened to any of the household which kept the ark. Their prosperity was regarded as a sign of divine favor. (12) *Brought up the ark.* As soon as David learned of this fact he renewed once more his plans of bringing the sacred chest into his city, and with the accompaniments of rejoicing which had characterized the former attempt, David completed his plan and brought the ark to Jerusalem.

ILLUSTRATIONS.

Religion and the State. In a word, true religion is a fountain of social and national ideals, and is the source of higher ethical impulses in the state. It becomes also a conservative restraint in times of passion and excitement; it creates a respect for law, and quickens the reverence for justice; it rebukes not only individual, but social and even national selfishness; it stimulates the aspiration after liberty; it checks the spirit of revenge and retaliation; it quickens the desire for peace and conciliation; it identifies true manhood with gentleness, true courage with forbearance, true manly and womanly character with virtue. The constructive forces of society are, therefore, moral; the genesis of all true and high enthusiasm for goodness is religious.—James S. Dennis.

Irreverence. Irreverence is a conspicuous sin of the American people. They do not fear to lay profane hands upon the ark of God. The house of God is to many of them a common place. It does not awaken the feeling of awe. Law, which is supposed to be an object of respect, is treated with contempt. When the passion of the mob is stirred, the law is not allowed to interfere with brute instincts. The men who have been chosen to enforce the law too often make but feeble attempts to restrain the mob. When we remember the deeds of violence to which men unrestrained by reverence are driven we are not surprised at the severity of Uzzah's punishment.

Success through failure. In all human endeavor a certain amount of failure is inevitable. The saddest thing about many men is not that they fail, but that they do not profit by their failures. A large employer of labor was heard recently to say, "I consider that in business a certain percent of mistakes and failures is inevitable. I have three men to whom I intrust the management of my business. I expect them to make a certain number of blunders, but I do not expect them to go on repeating the same blunders. As they make new experiments they will of course make new blunders, but I expect them to keep on improving by every blunder they make."—Christendom.

The Master's treatment of a failure. When the great crisis in Peter's life was impending which was to end so disastrously, Jesus said to him, "When thou art converted, strengthen thy brethren." He might have said, When thou hast fallen and been restored, strengthen thy brethren; but the thought of his fall was shaded off and the thought of his restoration was made the only thing to be considered. Jesus knew Peter well; he knew the elements of strength and weakness that were in him; he knew that he would fall under the strain which was soon to be put upon him; but he knew also that he would recover himself. * * * Peter was allowed to rectify his mistake, he was allowed to atone for his failure; and this, which is life's greatest privilege, is open to us all, so far as our sins against the Master are concerned. We have, therefore, no right even to accept our mistakes or failures as final.—Ibid.

GLANCE AT THE GLOBE

John Alexander Dowie hopes to raise \$500,000 to-night to defray expenses of Zion invasion of New York City and secret meeting for purpose has been called.

British ministry disrupted by the resignations of Joseph Chamberlain, secretary of state for the colonies; Charles T. Ritchie, chancellor of the exchequer; and Lord George Hamilton, secretary for India.

Central Labor Union of Washington passes resolutions declaring position of President Roosevelt in printing office trouble unfriendly to labor unions, and all organizations in the United States urged to join in appeal asking him to rescind order in Miller case.

AMONG THE NEW BOOKS

A FIRST CENTURY MESSAGE TO TWENTIETH CENTURY CHRISTIANS. By G. Campbell Morgan.

Fleming H. Revell Company, Chicago, publishers of G. Campbell Morgan's works. Cloth, 217 pp. Price, net, \$1.00.

This latest volume from the successor of Dwight L. Moody in what is known as "The Northfield Extension Movement," is especially timely. It contains, apart from two introductory chapters, seven addresses based upon the letters to the Seven Churches of Asia, found in the first three chapters of Revelation. Mr. Morgan is pre-eminently a plain, practical preacher, with a rare gift in exposition. He has one purpose—to be understood, and to illuminate the pages of the Revelator, not by speculations, but by straight-forward, soul-searching scriptural, sensible and spiritual interpretation and application of the messages of the Master. This is the object sought in this book, and he has given us a most helpful and inspiring volume on the most neglected portion of the "Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." The application of the words of Christ to the churches of the first century, under Mr. Morgan's sane and spiritual outlook, to the present day conditions ought to prove greatly useful to all who are fortunate enough to have heard or to read these addresses.

A sentence or two from the address on the letter to the Church in Ephesus will show the singular beauty and charm of exposition which characterizes the best of Mr. Morgan's writings: "First love is the abandonment of all for a love that has abandoned all." "The Church at Ephesus had had its first love—the love of espousal, the love of simplicity, the love of singleness, the love in which no low motive lurked. First love is fair as the morning, bright with the promise of hope, a flame in the presence of which all other emotions and enthusiasms are included. It was thus the Master mused. No soul can try to love him. When you felt your need of him as saviour and there dawned upon you the vision of his perfect love, and you found that the perfect salvation he offered was himself given to you, your raptured soul was bound to him by the excellency of his own character. In the consciousness of the infinite love of his heart your love was born and the first flush of that young love of yours was pure, unselfish, humble, ardent, burning like a flame, consuming everything in its fervor and its fire. * * * Love cannot be weighed in scales or measured with a foot rule. It overleaps the channels you cut for it, and laughs its way into meadows, leaving behind it the track of fertility and the fragrance of flowers. You cannot compress it into mathematical formulae. It sings in poetry and forgets calculation. It worships in abandon and oversteps arithmetic. It is a vestal flame. It is the crowning consciousness of life."

We need this living message in this calculating age, when we seem sadly lacking in the chivalry of Christ—of our first love.

Manual of Jewish History and Literature, by Dr. D. Cassel, London, Macmillan & Co., 1902, pp. 247, 50 cents.

This is intended as a brief text book upon Jewish history and literature for Jewish children. It was prepared for use in Jewish schools in Germany and has been adopted in many similar institutions in England and America, apparently for the lack of anything of equally convenient form. Its chief value lies in its treatment of Jewish history since the beginning of the Christian period. The first section devoted to Old Testament history is absolutely worthless, preserving as it does the old traditional views as to chronology and literature. The most remote things, such as the dates of the principal patriarchs and very early events, are set down with a precision which is humorous when one considers the uncertainty which characterizes all Biblical chronology earlier than the period of David. The chief event in the history of the Hebrew race is passed over with a single sentence—"Jesus of Nazareth, the founder of Christianity, was crucified by his (Pilate's) order." It is clear that anti-Christian prejudice could go but little further. The latter part of the book is really an interesting summary of Jewish history, tracing the story of that race through its dispersion in the Roman empire, in Persia, in Asia and Africa under Islamic rule, in Europe during the Middle Ages, and down to the present time. A special chapter is devoted to the Jews in England. This book, which contains in a far less scientific spirit the leading materials of such voluminous works as that of Graetz, is valuable only as it gives general suggestions regarding the post-Christian Jewish history.

Mr. Alfred Henry Lewis, whose intimate knowledge of inner political life in New York qualifies him peculiarly for revelations of the mysteries of politics, has written a novel entitled "The Boss," which has for its subtitle "How He Came to Rule New York." This story, which offers obvious opportunities for disclosures of the dramatic and unexpected, and for answers to the practical questions provoked by the sudden prosperity of The Boss, will be published this autumn by A. S. Barnes & Co.

A HARMONY OF THE GOSPELS. By Dr. John A. Broadus. Revised by A. T. Robertson. A. C. Armstrong & Son, New York. 1903. Pp. 290. Price, \$1.50.

Dr. Broadus issued his "Harmony" after he had spent thirty years in teaching the English New Testament. It has been ten years since the first edition was published, and now we have the seventh edition. The favor with which the work has been received is evidence that the author has attained a good degree of success in his effort to give the best helps for historical study. In his arrangement of the material of the gospels he follows in the main the order accepted by the best New Testament scholars. By means of foot notes he indicates the chief works of progress in the life of the Lord and gives his own judgment on questions of difficult chronology. In his notes at the end of the "Harmony," Dr. Robertson offers suggestions for the solution of such difficulties as are connected with the genealogies of Christ, the time of his birth, the duration of our Lord's ministry, the last supper, the hour of the crucifixion, the time of the resurrection, and the length of our Lord's stay in the tomb. Other helps are an excellent map of Palestine. An analysis of the gospels by Dr. Broadus, lists of the parables and the miracles of our Lord, lists of the Old Testament quotations in the gospels and of some uncanonical sayings of Jesus.

The thanks of all Bible students are due to Dr. Robertson for his new and improved edition of this useful harmony. Ministers and Sunday-school teachers will find it one of the best helps to an understanding of the life and teachings of our Lord.

Julia Ward Howe, who has just written an introduction for "Margaret Fuller's Love Letters," which D. Appleton and Company published about the middle of June, celebrated her eighty-fourth birthday on May 27, at her home in Boston. All her children, several of her grandchildren and her first great-grandchild were present. The great-grandchild is only two months old, and was taken from Plainfield, N. J., for this occasion. Mrs. Howe had never seen the child before. Its name is Julia Ward Howe Hall. On her birthday Mrs. Howe went out for a drive and on returning home had the delightful surprise of finding her little namesake in the house. Mrs. Howe is now president of the Authors' Club of Boston and is active in many ways, being especially interested in young writers.

CHRISTIAN ENDEAVOR.

(Continued from page 1688.)

"Arrived in Boston, he won the interest of the ship's owner, the noble Alpheus Hardy, whose name he added to his own. Mr. Hardy put him through Phillips Academy and Amherst College. He showed such ability that he visited Europe as assistant to the Japanese commissioner of education, and his reports became the foundation of Japan's present system of schools.

In 1874 the American Board sent Neesima to Japan, and in 1875 he accomplished the ambition of his life through the opening of the Doshisha, the great Christian college, which started with eight pupils. He became its president and raised it to the rank of a university. By ten years the eight scholars had become 230.

"His life was filled with self-denying efforts for his beloved country. 'My heart burns for Japan,' he wrote, 'and I cannot check it.' Worn out, he died in 1890, his last words being, 'Peace—joy—heaven.' A building capable of holding 3,000 persons had to be erected for his funeral. The procession was a mile and a half long, and in it—most significant of all—was a delegation of priests bearing a banner inscribed, 'From the Buddhists of Osaka.'

"The fifteen years from 1873 when the edict boards forbidding the teaching of Christianity were removed and the whole force of missionaries was doubled, up to 1888, were marked by a rush of Japanese into the church; it seemed as if the empire would speedily become Christian. Then a severe reaction set in against everything foreign in its origin, and even hostility developed against the missionaries. After the war with China and foreign recognition of Japan as a world power, the tide began to turn, and again a great union evangelistic movement is sweeping men into the Kingdom by the thousand."

Coming Conventions

Forty-fifth Annual Convention of the Christian Churches of Kansas, Newton, October 5 to 8, 1903.

Monday Evening, October 5th.—Bible School Period.—"Sing His Praise," W. E. M. Hackleman, Indianapolis, Ind.; address, Hon. Milton Brown, Topeka, pres. K. C. M. S.; address, B. B. Tyler, Denver, Colorado.

Tuesday Morning, October 6th.—Bible Study, B. B. Tyler, Denver, Colorado; symposium, "The Teacher"—as a Christian, W. T. McLain, Wichita; as a Bible student, O. M. Pennock, Chetopa; as a teacher, J. F. Barnhill, Paola; Symposium—"Attendance"—Who? Church officials; members, C. J. Saunders, McPherson; parents, Neal Overman, Potwin; unconverted, D. S. Damer, Council Grove; children; preacher, A. Dillon, Wichita. "Attendance"—How? Removing indifference, B. F. Vaughan, Macksville; using the pulpit, A. H. Baker, Holsington; house to house canvas, D. D. Colglazier, Hutchinson; Bible school rally, Howard C. Rash, Salina; hand-picked fruit; poor children, J. A. Cornelius, Holsington. "Attendance"—Kept. Love him, G. W. Alford, Stafford; feed him; convert him, H. M. Barnett, Wellington; exercise him, I. A. Wilson, Hamlin; make surroundings pleasant, A. L. Ward, Lawrence; look up absentees, J. G. Slick, Yates Center. Superintendent's report, Charles A. Finch, Topeka.

Tuesday Afternoon, October 6th.—Y. P. S. C. E. Period.—The Value of the Bethany C. E. Reading Course, Miss Allene G. Jordan, Hutchinson; Christian Citizenship, E. N. Phillips, Iola; address, R. H. Waggener, Kansas City; superintendent's message, S. W. Nay, Leavenworth; How Develop Our Weak Societies, A. E. Dubber, Wichita; Symposium on Place, Success and Value of C. E. Work Among the Disciples: Place, W. M. Mayfield, Winchester; success, J. D. McBrian, Leavenworth; value, Ole Hibner, Olathe.

Tuesday Evening.—"Sing his Praise," W. E. M. Hackleman, Indianapolis; How Develop a Greater Missionary Spirit Among Our Young People, C. E. Pile, Parsons; address, W. F. Richardson, Kansas City, Mo.

Wednesday Morning, October 7th.—C. W. B. M. Period.—Quiet Hour, Miss Alma Evelyn Moore, Kansas City. Symposium on the auxiliary—its purpose; its president, C. C. Bentley, Olathe; its secretary and treasurer, Mrs. Mattie Howes, Topeka; its local work, Mrs. L. S. Ridnour, Emporia; its meeting, Mrs. S. W. Brown, Beloit; its relation to state and national work, Mrs. A. M. Fullen, Paola; its relation to the junior, Mrs. B. F. Vaughan, Macksville. Conference, Mrs. W. C. Payne, Lawrence; Our Special Work; address, W. S. Lockhart, Paola.

Wednesday Afternoon.—Devotional. President's address, Mrs. Libbie F. Ingels, Leanna; secretary's report, Miss Lora E. Squire, Topeka; junior superintendent's report, Miss Alma Evelyn Moore, Kansas City; report of N. E. and E. work, B. C. Duke, Topeka; report of committees.

Junior Period.—Address, "A Child's Work"; address, "What Is Its Worth?" presentation of junior banner; children's hour (to be arranged).

Wednesday Evening.—"Sing His Praise," W. E. M. Hackleman, Indianapolis;

address, G. W. Muckley, Kansas City; address, Miss Annie Agnes Lackey, India.

Thursday Morning, October 8th.—Church Period.—Bible Study, B. B. Tyler, Denver, Colorado; address, A. McLean, Cincinnati, Ohio; report of the state board, W. S. Lowe, Topeka; The King's Business; address, That Which Is Greatest Among Us, J. D. Forsythe.

Thursday Afternoon.—Devotional, J. A. Longston, Independence; introduction and reports of missionaries and evangelists; address, The Existence and Work of the Church Its Own Vindication, W. A. Oldham, Holton.

Thursday Evening.—Address, David H. Shields, Salina; address, B. B. Tyler, Denver, Colorado.

W. E. M. Hackleman, of Indiana, will have charge of the music of the convention. There will also be special music. A trio of young girls from Paola, Goldie Pembler, Susie Lane and Adele Vickers. These very sweet singers will furnish several selections. The railroad rate is one fare for the round trip, plus 50 cents, over all roads in the state. Buy a round trip ticket from your agent to Newton. No certificate necessary. Persons living within less than fifty miles of Newton will pay a fare and a third. All who cannot send in their offerings for state missions by September 30th should bring them to the convention. We will make a supplementary report.—W. S. Lowe, Topeka, Kan.

TWENTY-FIRST ANNUAL CONVENTION OF COLORADO CHRISTIAN MISSIONARY SOCIETY,

Broadway Church, Pueblo, Sept. 28 to Oct. 1, 1903.

Ministerial Association, Monday night, Sept. 28.—Devotions, led by Chas. T. Radford, Florence; welcome, R. B. Preston, Pueblo; response, William Bayard Craig, Denver; address, "In the Harness—Ready for Work," Samuel M. Bernard, Boulder.

Tuesday morning.—Bible study, Mrs. F. D. Pettit, Denver. "How Can We Promote Fellowship Among the Ministers of Colorado?" David C. Peters, Trinidad; discussion. "The Relation of Our Churches and Pastors to the C. W. B. M.," J. E. Pickett, Denver; discussion. "The Proposed Orphanage at Loveland, and Colorado's Relation to It," E. E. Violett, Loveland; discussion. "Preliminary Report on Colorado Summer Assembly, J. E. Pickett, chairman; discussion.

Colorado Christian Missionary Convention, Tuesday afternoon, Sept. 29.—Devotions, led by J. W. Maddux, Golden; president's address, "Twenty Years of History," Wm. Bayard Craig, Denver; appointment of committees; "The Year's Work," Leonard G. Thompson, Corresponding Secretary, Denver; report of Evangelist for Northwestern Colorado, F. F. Walters, Craig; report of treasurer, A. E. Pierce, Denver; informal reports from the churches; further report of Committee on Colorado Summer Assembly, J. E. Pickett, chairman; report of Committee on Revision of Constitution and Articles of Incorporation; discussion.

Tuesday night.—Devotions, led by E. F. Harris, Longmont; convention sermon, L. E. Brown, Colorado Springs.

Wednesday morning, Sept. 30.—Bible study, Walter Scott Hayden, Jr., Longmont; "Larger Self-Support Among the Churches: Why? How?" A. N. Glover, Colorado City; "Our Work in the Arkansas Valley," M. M. Nelson, Rocky Ford; further informal reports from the churches; reports of committees.

Christian Woman's Board of Missions. —Wednesday afternoon. —Devotional meeting, Mrs. R. B. Preston, Pueblo; president's address, Mrs. L. S. Brown, Denver. Reports of state officers: Secretary, Mrs. Minnie Humphrey, Denver; treasurer, Mrs. Mary L. Parks, Denver; superintendent Young People's Work, Miss Louise Pomeroy, Pueblo; state organizer, Miss Effie D. Kellar, Denver. Paper, "The Development of Our State Work," Mrs. J. E. Turner, Greeley; solo, Mrs. Helen Bowman, Manzanola. Symposium on our Constitution: (1) "Cultivating a Missionary Spirit," Mrs. Frances Douthitt, Trinidad; (2) "Encouraging Missionary Effort in the Church," Mrs. Lewis Bradley, La Junta; (3) "Disseminating Missionary Intelligence," Mrs. Joseph Wilson, Pueblo; (4) "Securing Systematic Contributions for Missions," Mrs. J. W. Beaty, Manzanola; (5) "Article Three—Duties of Members," Mrs. Emma P. Craig, Denver. Paper, "Our Motive," Mrs. G. W. Perrin, Denver; round table, Mrs. Effie Cunningham, Indianapolis; devotional meeting, Mrs. Lois J. Shepherd, Pueblo; reading minutes; address, Mrs. Effie Cunningham, Indianapolis.

Y. P. S. C. E. Session, Thursday morning, Oct. 1.—Bible study, B. B. Tyler, Denver; report of State Superintendent, Miss Minnie Brown; the question "How" in preparation for our work—(1) "How

CUBS' FOOD.

They Thrive on Grape-Nuts.

Healthy babies don't cry and the well-nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

"My little baby was given up by three doctors who said that the condensed milk on which I had fed it had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1½ tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on, and is also a delicious, healthful food for grown-ups, as we have discovered in our family." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts is equally valuable to the strong, healthy man or woman.

Grape-Nuts food stands for the true theory of health.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Can We Best Grasp the Present Opportunity for Service?" William L. Cline, Manzanola; (2) "How Can the Pastor Secure a Volunteer Corps of Trained Personal Workers?" S. K. White of Windsor, R. H. Lampkin of La Junta, T. T. Thompson of Denver, G. W. Coffman of Salida, J. W. Maddux of Golden; (3) "Open Parliament: Practical Plans and Methods," William J. Lockhart, Ft. Collins; (4) "How Can We Stimulate a Greater Interest in Missions?" Walter Kline, Canon City; (5) "How May the Quiet Hour Prepare Us for the Busy Hour?" F. F. Walters, Craig; "The Work of the Colorado Christian Endeavor Union," J. D. Husted, vice-president, Cripple Creek; "Our Relation to the Colorado Christian Endeavor Union," Clyde Darsie, vice-president, S. E. district, Pueblo; "Round Table on Junior Work," Miss Nellie Williams, State Superintendent, Cherry.

Sunday-School Session, Thursday afternoon.—Praise service; "Skilled Workmen in the Sunday-school," Rev. J. C. Carman, superintendent, Colorado State Sunday-school Association, Denver; "Principles of Teaching," Mrs. J. A. Walker, Denver, president Primary Department, International Sunday-school Association; "Round Table on Primary Work," Mrs. Mae Lucas, Colorado Springs; "The Home Department," Mrs. J. A. Walker; the Pastor's Hour—(1) "The Pastor a Well-Posted Adviser of Sunday-school Officers," E. F. Harris, Longmont; (2) "The Pastor a Teacher of the Teachers," L. E. Scott, Greeley; discussion of the topics; (3) "The School Helping the Pastor in Church Attendance," Robert W. Moore; Lamar; (4) "The School a Trainer of Future Church Officers," J. E. Pickett, Denver; discussion of the topics.

Thursday night—Praise service; address, "The Land and the Book," B. B. Tyler, president International Sunday-school Association. F. F. Walters will have charge of the music during the convention.

Lodging and breakfast will be provided free; dinner and supper will be served at a cost of 25 cents each. Wm. Bayard Craig, A. E. Pierce, Leonard G. Thompson, committee.

CONVENTION.

The Twenty-fifth Annual Convention of the Christian Missionary Society of Maryland, Delaware and District of Columbia will be held with the Vermont Avenue Church, Washington, D. C., Oct. 7-9, beginning at 10 a. m. It is our silver anniversary. Churches will get ready their reports and appoint delegates. It is necessary in order to make the best arrangements for their entertainment, that all persons coming to the convention notify the Committee on Entertainments, Mrs. J. G. Thompson, No. 1641 Thirteenth street. Delegates are requested on arrival at the convention to register and pay \$2.00, for which board and lodging during the convention will be furnished them. It is expected that reduced rates will be granted on the Pennsylvania and B. & O. railroads. Let all churches pay their apportionments in full before Sept. 30th, to J. Irvin Bitner, Hagerstown, Md. —J. A. Hopkins, Corresponding Secretary.

Kentucky and Missouri are holding their state conventions this week.

Getting Ready for Detroit

A REPRESENTATIVE FROM EVERY CHURCH.

No doubt the motto of the Detroit committee for the coming convention has appealed to all of our brotherhood, "A representative from every church."

If this motto is carried out in every instance, "what a gathering there will be." It will not be such a gathering so far as numbers go, but when we stop and consider that if the motto were carried out, ten thousand representatives would represent ten thousand churches, we must realize that the inspiration would be vastly greater than though we had ten representatives from one thousand churches.

We would like to see ten or more from every church, but we think far more good would be derived, if every church in the United States would make an extra effort to raise a fund and send their pastor.

Who is more deserving of the rest and change such a trip would be, who more deserving of the great inspiration and chance of improvement, than the pastor who has labored faithfully to expound to his people the teachings of the Great Book.

We urge by all means for every church to raise a fund and send their pastor and his wife, if they feel that they cannot send both by all means send your pastor, and it is doubtful if you can select any one who will grasp the points of the discourses, as will your pastor, and present them again to you.

We want "A REPRESENTATIVE FROM EVERY CHURCH." If possible, let that representative be your pastor.

Unity of thought, unity of purpose, unity of effort is the fundamental requirement in our co-operative work. To the end that every congregation in the brotherhood may have a first hand report of everything done in the great forthcoming Detroit convention, it is essential that each church send at least an intelligent, well qualified delegate, not only to voice the sentiment of the church on any topic that may come before the convention, but as well to return with a comprehensive report of everything said and done. Such a representation from all the churches would mean a ten years' gain in one year in the forward march of the Apostles' plea in the twentieth century. Pay the expenses of your preacher or other delegate, if need be, but by all means send a delegate.

Logansport, Ind. T. J. Legg.

The Detroit plan of a representative from every church certainly deserves emphasis. Hitherto our national conventions have been too much in the nature of local or sectional mass meetings. The business of our missionary organizations is of such vast importance and the fields cultivated so world wide, that the conventions should represent the whole brotherhood from lakes to gulf, and Gotham to Golden Gate, every year. All our churches would then feel the electric thrill and inspiration of these great gatherings annually, and not once in about five years. "A representative from every church" means a great step forward and is a consummation most devoutly to be wished. When the Detroit

plan is realized we will be a great missionary people.

Minneapolis, Minn. R. W. Abberly.

A Great Gathering.

The international convention of the Christian churches to be held in Detroit October 16-23 should be one of the largest religious conventions ever assembled on the American continent. Every church in our great brotherhood should send one or more delegates. The churches remote from Detroit should send their ministers and pay their way. It would be a graceful and acceptable way of showing appreciation of faithful service rendered and sacrifices made. Every preacher amongst us ought to be there. These great gatherings are spiritual uplifts. To see the devoted missionaries from the home and foreign fields; to hear their thrilling tales of the triumphs of the Gospel; to pray together for the coming of the Kingdom in all the earth; to plan for the preaching of the Word in all lands; to rejoice because of what the Lord has wrought through us—all this is, indeed, the very thing that both preachers and people need to encourage them in their local work and send them home with a holy enthusiasm and deeper consecration in the work

TWO TIPS

And Both Winners.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day and all the time I suffered with stomach trouble, and such terrific nervousness that at times I was unable to attend to business, and life seemed hardly worth living. I attributed my troubles to other causes than coffee and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger and the many medicines I tried failed to help me at all.

"One day a friend told me what Postum had done for her husband, and advised me to quit coffee and try it, but I would not do so. Finally, another friend met me on the street one day, and after talking about my health, he said: 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it, although I confess I had little hopes. However, I started in and to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink, as well as a delicious beverage, and I know it will correct all coffee ills. I know what a splendid effect it had on me to give up coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

whereunto they are called. Let us get ready now to go to Detroit. Let us pray for a great convention. Let us work for it. On to Detroit! Walter Scott Priest.

No greater triumph has been achieved by us than the winning of the hearts of so many thousands of our people to the undertaking of the conquest of the world for Christ. The universal preaching of the gospel to men is the highest glory, as it ought to be the supremest joy, of the church of God.

Whatever ministers to this, whatever advances effectively this mightiest work of the church, should receive the cordial, strong, active support of every Christian man and woman.

And this holy enterprise has its annual jubilee in our national missionary conventions. "Thither the tribes go up, the tribes of the Lord," to these high festivals of joy. The increasing large attendances is one of the surest signs of the true progress and prosperity of the church. They furnish annual mighty inspirations to the church for prosecuting God's work among them in all respects.

Then again another most important end is gained by these conventions. The great yearly festivals of the Jews powerfully contributed to the consummation of their national unity, their patriotism as a people. So these annual national assemblies, bringing together in fraternal, holy, joyful communion of thought, of purpose and of action, the representatives of our people from all parts of our continent, and from even beyond it fortify our fraternal affection and unity. This object was proclaimed with loud voice at our first national convention in 1849, at Cincinnati.

The city of Detroit is one of the most attractive places for national assemblies. It is a joy to visit it, it is a radiant jewel in the diadem of American cities.

The brethren of Detroit are making every effort to give to all who come a noble welcome. They will leave nothing undone to make, on their part, the October convention a great success. It will be a joy to them to show to the people of the beautiful city of the Straits who and what we are, and what we are striving to do for the cause of Christ.

Chas. Louis Loos.

ville, Illinois; Logansport, Lafayette and Ft. Wayne, Indiana, and Adrian, Michigan. The hungry will be fed in the elegant dining cars of this superb train, the service being a-la-carte, "seldom equaled, never excelled."

The city of Detroit is laid out after the plan of Washington, D. C., streets and avenues, radiating from central squares. Famous everywhere is her magnificent island park, "Belle Isle," the beautiful playground for her 300,000 inhabitants.



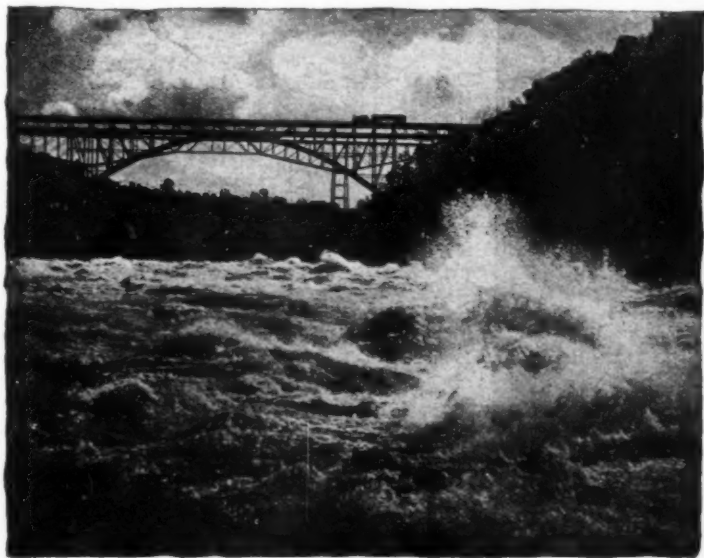
Belle Isle Park, Detroit.

Wabash Special, St. Louis to Detroit By F. G. Tyrrell

St. Louis is one of the great gateways to the great convention of 1903. Several hundred people ought to pass, doubtless will pass, through it, convention-bound, and they ought to go together. Every arrangement possible for the happy delegates is being made via the Wabash Detroit Convention Special, leaving St.

for him to be fond of 'possum and sweet potatoes.

The Wabash runs solid vestibuled trains, superbly equipped. The management never spares expense where the convenience and comfort of its patrons are involved. Many new passenger cars, models of neatness and beauty, have re-



Single-Arch Double-Track Steel Bridge, Niagara River.

Louis at 9 a. m., Thursday, Oct. 15th, arriving in Detroit 8:10 p. m. the same day.

The Wabash railroad is distinctively a St. Louis road. Its general offices are here; its gigantic arms are flung out to Kansas City, Chicago, Omaha, Des Moines, Toledo, Detroit and Buffalo. It sweeps in business from beyond these gateways, even from the remote Pacific, the far-flung Northwest, the Great Lakes and the Atlantic seaboard. It is as natural for a southerner or a southwest-erner to travel over the Wabash as it is

cently been placed in service. One does not know travel comfort until he takes a trip in one of the new observation cafe and library cars, or lounges luxuriously in one of the new parlor cars of the old Wabash. The policy of this road has always been, not to meet, but to lead competitors—the difference is obvious.

The famous Continental Limited will take us through the great states of Illinois, Indiana, Ohio and Michigan, a wonderfully fertile agricultural belt, much of it exceedingly picturesque. We shall pass through such cities as Decatur and Dan-

This park contains 700 acres, and is entirely surrounded by navigable water. Among other attractive spots we have space to mention only Palmer Park, Grand Circus Park, Clark Park, Cass Park and Water Works Park.

There are innumerable short side trips possible from the Convention City, crossing the river to Canada, or taking ship to St. Clair Flats and other charming resorts for fishing, boating and other diversions on the St. Clair river, including the famed health resort of Mount Clemens. Parties from the west and southwest can join the St. Louis contingent and obtain all the advantages secured to them.

Detroit is our destination—and beyond—for isn't Niagara lifting up its ceaseless song, only a few hours farther east? Indeed, it seems almost perilous

A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 62 Seneca Bldg., Buffalo, N. Y.

For sale by all leading druggists.

to undertake a national convention in the midst of such scenic splendors. And yet, after all, it is a compliment to the Disciples of Christ, whose hearts are so set on the advancement of the kingdom that no solicitation, however insinuating, can woo them away from the duties of the hour.

Year by year these immense convocations continue with increasing earnestness and enthusiasm. There are thousands of Disciples who put the National Convention on their yearly calendar of delights as the chef d'œuvre of the whole four seasons. They would sooner miss the summer bivouac in sequestered shades or on terraced heights than to miss the National Convention. It is not an assembly of different people every year. Many of the same faces are seen again and again, and we may confidently expect them until they are called to join the general assembly of the saints on high.

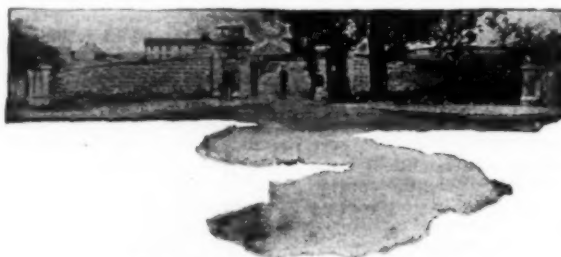
It is worth many times the cost in days and money to attend a National Convention. It affords one a glimpse of the figures that have marched all these

Lord's day is ample recompense for a year of self-denial.

With our exaggerated independence, our lax congregationalism, we need to emphasize whatever strengthens the esprit de corps. And on the floor of the

and Olive streets, or to Frank G. Tyrrell, 5020 Morgan street.

We are in receipt of the fifth annual report of the Christian Church at Hot Springs, Ark. T. N. Kincaid, the pastor,



Entrance, Fort Wayne, Detroit.

National Convention all differences disappear. The throngs there have but one purpose—the progress of our Redeemer's kingdom. We do not come together to patch up a faded and tattered creed, to galvanize into the semblance of life an effete and cumbersome ritual, nor to sit

is doing a good work. There have been 81 additions during the past year, a net gain of 31. A roll of honor is published containing the names of those making a monthly pledge and pay the same in full each quarter. "The future is bright. We must continue to plan the building of the Christian Home, and the new church house."

WHY JENNIE LIND VISITED AMERICA.

One morning after Jenny Lind had given a charity concert in America, a clergyman found her counting and sealing up the money received, preparatory to distributing it among the poor. He began to compliment her, but she cut him short by saying: "It is the only return I can make unto the good Lord for the gift he has bestowed upon me, which is the great joy of my life. I can repay him only through the poor and suffering. This I delight to do."

Her motive in visiting America was to earn £36,000, to be used for educating the poor children of Stockholm, whose great ignorance and degradation touched her sympathetic heart. Just before embarking she remarked to a friend: "May I not hope for God's blessing upon this work undertaken for the lambs of Christ's flock? My daily prayer is that I may be spared three years in order to carry out my plans for the poor children of Stockholm."—Exchange.

The Individual Communion Service Heartily Endorsed.

"We have now given the new outfit a thorough trial and I believe it is the unanimous opinion of our people that it is the proper thing. Beautiful in appearance, admirable in design, splendid in workmanship, of serviceable material, light, easily cleaned and thoroughly sanitary, it readily appeals to any one's judgment, and when once tried it thoroughly satisfies one's soul that it is not only exquisite in design, but entirely right in principle. The communion service is more quickly attended to, although each communicant is less hurried, and the entire observance has a charm and impressiveness that it otherwise lacked. —R. N. Simms, Raleigh, N. C.

"The Individual Communion Service we obtained of you is the best investment our church has ever made."—Rev. F. M. Gardner, Boston.

The above were received by George H. Springer, manufacturer of Individual Communion Service, 256 and 258 Washington street, Boston, Mass.



Horse Shoe Falls.

years in the vanguard of the mighty militant host. It brings him into vital and loving touch with other hearts a-throb with a divine earnestness. Heroes that war on the far frontiers, in apparent isolation and often loneliness, touch shoulders, and there is warmth in the touch and the magic of Christian comradeship. Multitudes are ready to testify, with faces aglow, that the spiritual thrill of the communion service on

A FINE KIDNEY REMEDY

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says, if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

as an ecclesiastical court to try heretics. We come to echo once more the old cry that rang first years ago through the mountain fastnesses of the Holy Land—"Prepare ye the way of the Lord; make his path straight!" and to summon a divided church back to that apostolic simplicity in which are union and victory.

The purpose is to mass the delegates at the important centers and travel together to Detroit, thus having miniature conventions all the way, and rolling on with increasing numbers up to the very portals of the city. Those who are going by way of St. Louis send names at once to T. F. Harrington, G. P. A., Eighth

The Christian Century

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Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

Clark Braden has been called to the
pastorate of the church at Salem, Ill.

W. A. Moore is in a meeting at Joplin,
Mo. At the end of ten days, 40 ac-
cessions.

W. P. Shamhartt, Veedersburg, Ind.,
changes his address to 603 East Green
street, Champaign, Ill.

George W. Wise has been called to the
work at Rochester, Minn. Work is start-
ing off nicely. One baptism.

C. J. Sharp, Hammond, Ind., reports
one confession. Church mortgage paid.
Work is begun at Indiana Harbor.

In our preparations for the Detroit
convention let us have especially in mind
the spiritual profit of the assembly.

We are indebted to Mr. B. V. Chase
of the Wabash Railway Company for
some of the cuts that are used in this
issue.

Eleven churches sought the services
of Harry E. Tucker, who is closing his
work at Murphysboro, Ill. He goes to
Chicago Heights.

An Easy Way to Make Money

I have made \$500.00 in 80 days selling Dishwashers.
I did my housework at the same time. I don't can-
vass. People come or send for the Dishwashers. I
handle the Mound City Dish-washer. It is the best on
the market. It is lovely to sell. It washes and dries
the dishes perfectly in two minutes. Every lady who
sees it wants one. I will devote all my future time to
the business and expect to clear \$4,000.00 this year.
Any intelligent person can do as well as I have done.
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number of communicants, and a complete trial outfit
will be sent for your next communion. Address
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In the heart of Michigan's resort territory, are two mineral springs owned and exclu-
sively used by the Alma Springs Sanitarium Co. The remarkable curative properties of these
two waters is making Alma famous, and attracting the health seeker from all parts of the
United States. ALMA-BROMO is the strongest Bromide water known, and a cure for con-
stipation, rheumatism, skin, liver and nervous diseases. ALMARIAN, a delightful drinking
water, is a cure for kidney, bladder and stomach diseases. Address Alma Springs Sanita-
rium, Alma, Mich.

H. E. Stevens received a unanimous
call to remain with the church at Van
Wert, O., at \$200 increase in salary. Has
not yet accepted.

J. P. Lichtenberger's report of Dis-
ciples in New York, which appeared in
last week's issue, was for the year end-
ing Sept. 1, 1903.

President Albert Buxton, of Dexter
(Mo.) Christian Church, reports three ad-
ditions at the church there on the 13th—
nine during the last month.

Edward Chitter, assisted by Q. L.
Elper, of Cotner, reports a good meet-
ing in progress at Low Center, Kan.
Thirty-two additions to date.

The West Jefferson Street Church, Ft.
Wayne, Ind., where E. W. Allen minis-
ters, in addition to the good work re-
ported last week, is supporting Stella
Franklin in Indiana.

Christian College, at Columbia, Mo.,
has opened with the largest attendance
in its history. Many applications have
been refused, owing to lack of accommo-
dation, and still they come.

The St. Louis Preachers' Meetings are
held regularly every Monday at 11 a. m.
at the office of the Christian Evangelist,
1522 Locust street. Ministers within
reach of the city are cordially invited.

Roy L. Handley graduated from Ken-
tucky University last June, and will be-
come pastor of the Indiana avenue chapel
at South Bend, Ind., Oct. 1st. He will al-
so attend lectures at Chicago University.

C. E. Millard, singing Evangelist,
whose permanent address is Effingham,
Ill., can be secured for a meeting about
the middle of October. He has made en-
gagements for the entire winter season.

The Charlottesville (Va.) Church passed
resolutions expressing their appreciation
of Bro. Bernard P. Smith and wife who
have recently resigned the work there af-
ter a successful pastorate of seven years.

A number of new missionaries sail this
month for their fields of labor in different
parts of the world. The prayers of the
churches will follow them as they go to
break the bread of life to the starving
millions.

E. E. Cowperthwaite, Saginaw, Mich.,
writes: "Three confessions and five
otherwise. Brother H. C. Young starts
his collegiate course for the work of the
ministry. The Christian Century grows
better and better."

Last week the Foreign Society received
another gift of \$500 on the annuity plan.
F. M. Rains, corresponding secretary,
Cincinnati, O., will take pleasure in send-
ing, free of charge, an illustrated booklet
explaining the plan, the interest paid,
etc.

A. Immanuel Zellar, West Bay, Mich.,
writes: "The Christian Century meets
all the requirements of a modern re-
ligious journal, and I am always pleased
to receive it. The work here is promis-
ing. We just repaired our chapel. The

struggle is hard, but we are enjoying a
steady and healthful growth."

No Alcohol.

A United States district marshal in
Kansas recently raised a storm of both
applause and abuse about his head by
confiscating a number of dozen bottles of
well-known proprietary medicines from
the shelves of the leading drug store of
the town on the plea that they were sim-
ply alcohol under other names, and that
the druggist, according to law, had
authority to sell whiskey only upon a
prescription from a regular practicing
physician.

There is no question but what the mar-
shall was correct regarding the whiskey
being sold as medicine, as it is a fact
now well known to the reading public
that over 90 per cent of the advertised
remedies contain alcohol as one of their
constituent parts, and in a number of
notable cases as the principal ingredient,
and that many a poor sufferer has gained
his first taste of, first desire for, whiskey,
cocaine, opium, morphine, etc., from just
such a source.

The Theo. Noel Company, whose an-
nouncements regarding Vitae-Ore appear
in these columns from time to time, de-
sires to offer as a strong argument in
favor of the use of this natural remedy
the plainly established fact that it con-
tains no alcohol.

Vitae-Ore, as prepared for market, is in
the dry form, the original ore, the pur-
chaser mixes it with water, makes his
own elixir from the Ore, and knows when
he is drinking it that it is absolutely
free from alcohol as well as the narcotic
drugs which are used so extensively in
the manufacture of many "patent medi-
cines," and knows that he can safely
give it to his young sons or daughters
without running the risk of giving them
a pernicious appetite which might bow
his gray hairs in sorrow for the deed.

Read the Vitae-Ore offer in this issue.

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CLEVELAND, OHIO

Benj. L. Smith conferred with the St. Louis brethren last Friday in regard to mission work in that city, and also plans for the World's Fair. We should have an exhibit at the Fair, and an aggressive evangelistic campaign during the entire period.

G. S. O. Humbert has taken up the work as field secretary for the endowment of the Eugene (Oregon) Divinity School. No enterprise of greater moment could possibly appeal to the brethren of the northwest. Without educated, trained ministers, no progress can be made.

We print this week further information concerning the hurricane in Jamaica. Don't fail to read it. These are your brethren. Money is needed to rebuild chapels and buy seed for a quick crop. Send money to Helen E. Moses, 152 East Market street, Indianapolis, Ind.

Mrs. George L. Snively, one of the most appreciative critics among our readers, suggests that we might publish the Christian Century in daily editions until altar stairs is completed. We have had many expressions of interest in the story,

GOING AWAY THIS SUMMER?

Looking for a Cool, Quiet Place for Wife and Children?

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Mackinac Island—Northern Michigan—Detroit—Niagara Falls—Buffalo—Thousand Islands—St. Lawrence River—Montreal—Quebec—Saguenay—Adirondack Mountains—White Mountains—New York and Sea Shore—Boston and New England Coast. You will not make any mistake if you are seeking a comfortable route, in selecting the Michigan Central, the Niagara Falls route. Ticket office, Great Northern hotel, Auditorium Annex, Palmer House and main office, 119 Adams street, where full and complete information will be given by Mr. Keeler, City Ticket Agent, and his courteous assistants. Send for Summer Tours, a red stamp, L. D. Heusner, General Western Passenger Agent, 119 Adams street, Chicago.

but this is one of the most complimentary expressions we have received.

Our first general convention was held Tuesday, Oct. 23, 1849, in Cincinnati, with the church at Eighth and Walnut streets. That convention enrolled 156 delegates from 11 states, representing 100 churches. By the blessing of God we have grown since then, as the hosts preparing to assemble at Detroit bear witness.

Clarence Mitchell, who has just closed his work at Wellsville, N. Y., will enter the field as an evangelist. Bro. Mitchell was pastor nearly five years at Grover Hill, O., three years at Lima, O., and two years at Wellsville, N. Y. During this time 1,000 people have accepted Christ. Address him at East Kibberd, St. Lima, O.

A copy of the report of the Indian Christian Missions has been received from Geo. W. Brown, chairman of publication Committee. It gives a comprehensive statement of the work of the year 1902, an address by M. D. Adams, the course of study prescribed by the mission and a list of the missionaries which have been sent out by the various boards.

C. M. Fillmore, of Fillmore Brothers Co., Cincinnati, O., has written a touching new song called "Tell Mother I'll Be there," which when used by some of our singing evangelists, has proven very effective in winning souls. It is published in sheet music form, with the chorus arranged for solo voice, also for mixed or male voices, and is likely to become popular.

We are in receipt of an exercise for Forefathers' Day, issued by the Board of Ministerial Relief. It is designed to interest the young people of our Christian Endeavor societies in the old ministers and in the history of our movement. All societies willing to observe Forefathers' Day will be furnished such copies as they may need. Write Howard Cale, 120 E. Market street, Indianapolis, Ind.

South Broadway Christian Church held its annual meeting recently. The past year is the most prosperous in the his-

tory of the church. Under the leadership of its popular pastor, Dr. B. B. Tyler, the church is making advancement along all lines of work. Dr. Tyler has ministered to unusually large congregations during the summer months, the percentage of visitors and strangers being a marked feature.

The latest report from the officers of the Foreign Society is to the effect that only \$2,000 is needed to reach the \$200,000, with enough in sight to insure the amount. The secretary thinks the gain in receipts will be the largest of any one year in the history of the society. A large number of new missionaries have been sent out, and the reports of advances on the mission fields are most inspiring. We may expect a thrilling report at the Detroit Convention.

H. L. Atkinson, pastor at Geneva, O., has made a unique proposal to President Roosevelt for disposing of the Philippine Islands. He wants the islands ceded to Japan, the conveyance to be conditional upon the digging of whatever isthmian canal the United States decides to construct. He gives his reasons for the proposed change. The letter was sent to President Roosevelt, who indorsed it as follows: "Referred to the Secretary of War for acknowledgment and consideration."

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-55 Winthrop building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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satisfactory in every respect, return
it and we will promptly refund
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men's style.

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CHICAGO

Evanston.—The faithful little band of brethren at Evanston, after many trials, hope to be housed before very long. They have just purchased a lot easily worth \$3,000, and are on the way with their building fund. A \$5,000 edifice is what they are planning for. Considering the wealth of the neighborhood and the magnificence of the denominational churches, this is a very modest building, but as our membership is composed for the most part of people of but little wealth, the gift they have already made toward their new building reflects great credit upon them. They have the right spirit. W. D. Ward is their pastor and W. G. Sickel treasurer of the building fund.—P. M.

Metropolitan Church had a great audience last Sunday, 200 standing in the tent at night. Three confessions. Next Sunday, Sept. 27, is the second anniversary and rally day. Charles Reign Scoville, the pastor, is planning for a great day. Services morning, afternoon and night.

Monroe Street.—The faculty concert of the Christian Conservatory, a department of the Institutional Church, was given last Friday evening to a large and appreciative audience. Mr. Frank Felton, the manager, is to be congratulated on securing such excellent talent with which to open the school. The outlook for all departments of work is encouraging.

North Side.—The meetings at Belmont Hall, corner of Belmont avenue and Clark street, were well attended Sunday, Sept. 20th. The attendance at the morning service was the largest of any meeting at the hall. At this service there were four additions. Interest in the work is growing and the church looks forward to a good and substantial growth. The fact that Belmont Hall is accessible from several car lines makes the location of the new work advantageous. It is on the Clark street electric, and but one block from the terminus of the Halsted electric, the Evanston line and the Belmont station of the Northwestern Elevated. The young people of the church are raising a fund for the benefit of Brother E. E. Harrington, who, on account of ill-health, has been compelled to go to a different climate. A large part of the fund was raised by personal contributions, and on Thursday evening, Sept. 24th, a blind auction will be held at the church, the proceeds of which will be included in this special fund.

We have received a very interesting communication from Edith Miller Haigh, of Peoria, Ill., who went to Jamaica, one of our important mission fields, this summer. She says: "It was through reading the announcement in your paper of the steamship accommodations of the United Fruit Company that we decided upon this trip for our summer vacation. We left the island three days before the hurricane." It might be well for a number of our friends to visit Jamaica next year and encourage the struggling churches for which our Christian Women's Board of Missions has done so much.

Liver Spots

and Moth Patches are cured by daily use of Glenn's Sulphur Soap. Sulphur is the best thing known for the skin.

Glenn's is the only fine toilet soap that contains enough pure sulphur to make it a specific for skin diseases.

If the dealer tries to sell you "something else" insist on having

Glenn's Sulphur Soap

25c. a cake at all drug stores, or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton St., New York.

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DETROIT
OCT. 16 TO 22
1903

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CONSUMPTION

CORRESPONDENCE

Additions reported last week were: By baptisms, 1,648; by letters and statements reclaimed, 375; from Methodists, 23; from Presbyterians, 3; from Baptists, 25; from unclassified denominations, 25; total, 2,099.—M. L. Buckley.

Two confessions yesterday. "Altar Stairs" is very fine so far. I predict for it a useful book and a good seller.—S. W. Crutcher, Lamar, Mo.

No Christian Church here. I must have the Christian Century to hold my bearings in this world of denominationalism. God speed the truth as it is in Christ.—E. H. Agee, Friend, Neb.

I have a fine outfit for giving illustrated songs which I will sell at a bargain. This is an opportunity for some singing evangelist wishing to make his work more effective. My address is Effingham, Ill.—C. E. Millard.

We miss the Christian Century more than any other paper. We had our annual roll call last Lord's day and burned our mortgage. All departments prospering. We are in the midst of our second year. God is blessing our work. One young man added last Lord's day.—E. B. Richey, Burry, Ill.

I baptized two at a mission point last week. This mission is supported at my

expense. The anti-mission elements are fighting and opposing our mission work, and Sunday schools in these parts with much vehemence. This is one reason why I am anxious to introduce the Christian Century.—J. M. Ratcliffe, Falcon, Ark.

If those who come to Ann Arbor to attend the university will call at No. 636 East University avenue or address me at the same place, I shall be pleased to assist them to get comfortable location among our brethren, and give any other information or assistance which may be within my power.—J. A. Canby, pastor Christian Church.

I have been trying all summer to get time to tell you how well I like the Christian Century. There are few papers that I read with greater interest. It is not often that I read a serial story with the satisfaction I have in reading "Altar Stairs." Keep the paper up to the high standard you have already attained and its influence for good will widen and endure.—F. M. Green.

Our C. E. societies in Kansas are requested to note that the present missionary year will close Sept. 30th. Please send in all reports and your offerings to Kansas missions and the Bible chair work at Lawrence, if you have not done so. It is our desire that each society send

at least one delegate to the state convention at Newton, Oct. 5 to 8. An excellent program has been prepared and we expect this to be one of the best conventions in the history of our cause in the state.—S. W. Nay, State C. E. Superintendent.

PROGRAM OF THE THIRD PROHIBITION RALLY OF THE CHURCHES OF CHRIST AT THE INTERNATIONAL CONVENTION, SATURDAY, OCTOBER 17, 1903, DETROIT, MICH.

10:30 a. m.—Song by Fillmore Bros; prayer of J. A. Lord. 10:45 a. m.—The Relation of the Secular Press to the Liquor Traffic, B. C. Platt. 11:15 a. m.—What Must the Church Do for the Solution of the Liquor Problem? J. A. Lord. 11:45 a. m.—Song and adjournment. 1 p. m.—Song by Fillmore Bros. 1:15 p. m.—The Religious Press and the Liquor Traffic, J. H. Garrison. 1:45 p. m.—The Relation of the Liquor Problem to Foreign Missions, G. L. Wharton. 2:15 p. m.—The Liquor Traffic and the Political Parties, J. S. Hughes. 2:45 p. m.—The Economics and the Liquor Problem, Geo. F. Hall. 3:15 p. m.—The Pulpit and Prohibition, A. M. Haggard. 3:45 p. m.—Society and the Liquor Problem, E. T. Dutton. 4:15 p. m.—Song and Business. The Fillmore Bros. will furnish music for all sessions. W. H. Boles, chairman; J. A. Lord, J. H. Garrison, A. M. Haggard, Chas. Reign Scoville, Mrs. Ella Stewart, Mrs. Helen E. Moses.

For Debilitated Men, Horsford's Acid Phosphate.

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International Missionary Convention, DETROIT, October 16-22.

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September 24, 1903

THE CHRISTIAN CENTURY.

1099

CENTRAL ILLINOIS TO THE DETROIT CONVENTION.

Acting under instructions from the Detroit committee, we have arranged for the convenience of delegates from central Illinois going to the Detroit convention for several through chair cars, over the Wabash railroad. One car will start at Jacksonville at 8:37 a. m., one at Springfield at 9:50 a. m., on Thursday, Oct. 15. Another through car will start at Peoria at 7:20 a. m. the same morning, going over the T. P. & W., and joining the party on the Wabash at Logansport, all arriving at Detroit at 8:10 p. m., in time for a good night's rest for the convention the next day. Tickets good on return, between Detroit and Toledo, on the White Star line steamers, if desired. All who wish to have chairs reserved in any of these cars should notify the nearest member of the committee.—J. E. Lynn, Springfield; R. F. Thrapp, Jacksonville; R. E. Hieronymus, Eureka, Central Illinois Transportation Committee.

Washington, D. C., and Vicinity.
Edward B. Bagby.

The fall campaign opens auspiciously in the capital city. W. L. Harris will close his tent meeting in Mt. Pleasant in a few days. About a dozen converts have been gained to the Whitney Avenue Church. Bro. Harris is proving quite an acquisition to our preaching force. There were four additions by letter at Vermont Avenue Sunday. F. D. Power is in excellent condition to enter upon the season's work. Prof. Philip Johnson rendered most acceptable service as a supply for the summer. It would not surprise us if this becomes a permanent arrangement. The Vermont Avenue people are contemplating extensive improvements in their house of worship.

F. B. Sapp reports increased attendance and several additions at H Street. He is now on a visit to Martinsburg, W. Va.

Ninth Street is busy preparing for a revival to be held by W. H. Book of Virginia to begin Oct. 25.

Mr. E. D. Davis, an elder in the Vermont Avenue Church, is preparing plans for our Fifth Church. A lot in the southeast section has been purchased and we hope soon to begin the erection of a chapel. The work is under the auspices of our four Endeavor societies.

The Maryland, Delaware and the District of Columbia Missionary Society will hold its jubilee convention at the Vermont Avenue Church Oct. 7-9. We are expecting a large attendance of delegates and a feast of good things.—A successful woods meeting has just closed at Vienna, across the river in Old Virginia. J. T. Watson, a recent graduate of Milligan College, was the evangelist. There were 17 confessions and an organization of some 40 members effected.—Following the dedication at Beaver Creek, Md., Herbert Yenell held a meeting with 13 additions. Pastor Hoye is continuing the services.—J. A. Hopkins is looking after the infant congregation at Waynesboro, Pa.

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A second daily train leaves Chicago 11.30 p. m. Personally conducted excursions in tourist sleeping cars.

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WE WILL SEND to every subscriber or reader of the CHRISTIAN CENTURY, or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITAE-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for in one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over carefully, and understand we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct, mineral spring, compared to which the springs of the present day are but pygmies, whose waters, impregnated with the healing and medicinal qualities of the Ore found at its base, no doubt spouted for centuries before the foot of man trod the Western Continent. It requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drank fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitae-Ore has cured more chronic, obstinate, pronounced incurable cases, than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescriptions which is possible to procure.

Vitae-Ore will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore can not benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree, Write to-day for a package at our risk and expense, giving age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterwards the gratitude, of every living person who desires better health, or who suffers pains, ills and diseases which have defied the world and grown worse with age. We care not for your skepticism, but ask only your investigation, at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS,

REV. WM. E. DOUGHERTY HAS USED IT.

READ WHAT HE SAYS.

FITZGERALD, Ga.—I write a few lines just to say that about one year ago I began taking Vitae-Ore for catarrh of the head and throat. I at that time had a bad case of indigestion and kidney trouble. So many stones would form on my kidneys, and I would be compelled to lie on hot bottles until they would pass into the bladder. My digestion was so bad I seldom dared to eat as much as eight ounces of food before preaching in the evening, lest I should be distressed while in the pulpit. I had no thought whatever of being cured of these troubles when I began taking Vitae-Ore. But I am cured sound and well of all of them, and God and Vitae-Ore did it. For He, through one of His suffering servants, called my attention to your "ad" in our leading church paper, in which you offered to send a \$1.00 package on trial to any one, and threw them upon their honor to pay for it if benefited. I have been taking (as before stated) V.-O., for about one year. My Catarrh is 75 per cent better, and my Kidneys and Stomach Trouble entirely cured. I am in better health than I have been in eighteen years (for it has been about eighteen years since I took Catarrh). I can heartily and conscientiously recommend Vitae-Ore to suffering humanity as the best medicine which I have ever taken.—WM. E. DOUGHERTY, Minister First Christian Church.



THEO. NOEL COMPANY, CENTURY DEPT., VITAE-ORE BLDG., CHICAGO, ILLINOIS.

